The Arbiter of Your Fate

SEQUEL TO

The Pastor's Son and The Doctor's Daughter

By WILLIAM W. WALTER

"THOU MADEST MAN TO HAVE DOMINION OVER THE WORKS OF THY HAND." Ps. 8:6

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—REVISED—

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BY

WILLIAM W. WALTER

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OUR WORK

And God said, Let us make man in our image, after our likeness; and let them have *dominion* over the fish of the sea, and over the fowl of the air, and over the cattle and *over all the earth,* and over every creeping thing that creepeth upon the earth. (Genesis 1:26.)

In the world ye shall have tribulation; but be of good cheer; I have *overcome the world.*—*Jesus* (John 16:33).

Be not overcome of evil, but *overcome* evil with good.—*Paul* (Romans 12:21).

He that hath an ear, let him hear what the Spirit saith unto the churches; to him that *overcometh* will I give to eat of the tree of life, which is in the midst of the paradise of God. —*John* (Rev. 2:7).

You are the arbiter of your own fate.—*Mary Baker Eddy* (Miscellaneous Writings, Page 83).

They shall see the Son of Man coming in a cloud *with power* and great glory.—*Jesus* (Luke 21:27).

PREFACE.

I have written this book in answer to many letters requesting that I write more along the same lines as in my former books. These letters tell of help received from the reading of these former books and also that many were led by them to study the various works of Mary Baker Eddy. If my books had only brought light to one individual, instead of many, I should still feel that my efforts had been worth while.

Jesus said: "Heal the sick;" and in this twentieth century the printing press lends its aid to doing so.

Mrs. Eddy wrote, page 196, lines 20 to 24 of Science and Health: "Such books as will rule disease out of mortal mind—and so efface the images and thoughts of disease, instead of impressing them with forcible descriptions and medical details,—will help to abate sickness and to destroy it." That my

books rule disease out of mortal mind and thereby help in the destruction of sickness, can readily be proven by a perusal of them, also by the many letters of gratitude for benefits derived that have been received by me. Yet, underlying all this, is the most potent reason for my writing these stories, and that is pointing all my readers to Mrs. Eddy's wonderful books, which, with the Bible, are, on the human side, fountain heads of all true metaphysics.

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THE ARBITER OF YOUR FATE

CHAPTER I.

OFF FOR THE PHILIPPINES.

On board a large steamship bound for the Philippine Islands is a group of three men. Two of them are leaning over the rail of the steamer, watching in silence the fast disappearing line of land, which they had left a short time before. The third man is standing near by with arms folded across his breast, and on his face appears a smile as he watches the homesick expression on the face of his two companions. At length the dark line indicating land in the distance fades entirely from view, and one of them turns his gaze upon the smiling face of his companion, whose smile broadens into a laugh as he says, "Almost heart-breaking, isn't it, Mr. Arnold?"

Rev. Mr. Arnold's face showed the slightest trace of a smile as he answered: "I know you are laughing at me, and I know it is foolish for a grown man to hang over the rail of a steamer for an hour or two, merely to get the last possible view of his native land, but I have the consolation of knowing that nearly everybody does it on their first long trip from home."

"I was hardly laughing at you, Mr. Arnold," answered Prof. F. M. Fontain, for such was the gentleman's name; "I was merely remembering my first trip abroad, and how it made me feel to see the land fade from my view, and then I also remembered how useless it is to allow such little things to disturb us, for in a few days they are usually forgotten."

The third gentleman of the party now spoke, saying: "It may be a small thing to you, Professor, with your cold, philosophical way of looking at things, to leave the country in which you were born but I am ready to confess that, just as that dim line of land was fading from view, the thought came to

me to beg the captain of the boat to turn back and leave me ashore, and perhaps I would have done so had I not known that it would be useless to ask such a thing."

A hearty laugh by the professor followed this little speech, and then, realizing that his friends were much in earnest, he curbed his merriment, saying: "You are right, gentlemen. Nearly every one who for the first time leaves his native land and friends feels his heart strings pulling him back; but after a few trips this wears off and we can then look back and smile as we see what a little thing it is after all. Have either of you noticed that little group over there? I have, and judging from appearances they must have traveled much, as there was no homesickness evidenced even by the youngest one among them."

"If there wasn't, then it must be as you say, Professor, or else they have no home ties," said Mr. R. N. Cornelius, the third gentleman of the party.

Mr. Arnold listlessly glanced at the advancing group. Then suddenly his face took on a look of

keen interest as he said, "If I am not much mistaken, I know that tall gentleman." Then after a moment's pause, he added, "Yes, I know him. It is Rev. Mr. Williams. Come, gentlemen, I will introduce you;" and he started to walk toward the advancing group.

Mr. Williams, the tall gentleman, for it was he, had almost at the same moment recognized Mr. Arnold, and was advancing toward him with outstretched hand.

In Mr. Williams' party, besides himself, were his wife, Lillian, and son, Walter, a young man of twenty-one, Dr. Frank Thompson and wife, Emiline, and their only daughter, Gretchen, just out of her teens.

As the two gentlemen met there was a hearty gripping of their hands, and Mr. Arnold said: "Oh, how glad I am to see you, for the sight of you almost consoles me for leaving my native land."

"I, too, am glad to see a familiar face, but I have not allowed myself to indulge in the false pleasure

of sighing for that which I have voluntarily left behind."

"But how can you help it, when your very heart seems to ache?"

"Did not God give man dominion?" asked Mr. Williams.

A look of blank amazement overspread the face of Mr. Arnold, and he was about to make a reply, when he noticed that his two friends were waiting for the promised introduction. Accordingly he deferred his reply and immediately introduced them to Mr. Williams, and Mr. Williams introduced them to those with him.

The introductions over with, Professor Fontain addressed Mr. Williams, saying: "I suppose you have made this trip before."

"No, Professor, neither I nor any of our party have ever been this way before."

"Then perhaps you have often been to Europe?"

"No, none of us have ever been across either ocean."

"Very strange," absentmindedly remarked the Professor.

"I suppose it does seem strange to those who have traveled much, that a man of my age has never been across the water."

"I beg your pardon. I spoke unthinkingly. The fact is that I had not thought it strange that you had not been to Europe. I was thinking of an entirely different matter."

Dr. Thompson now spoke, saying: "Professor, you have aroused my curiosity. What is it that you thought very strange?"

"Seeing that you have asked me, I will be candid with you, and tell you that we were discussing your party a few moments before Mr. Arnold recognized you, and it came about in this way. Mr. Arnold and Mr. Cornelius were just in the midst of that lonesome feeling that usually comes with the first long trip from home, and I was laughing at them, and remarked that no doubt that group over there—indicating your party—were people who had traveled much, because none of you had betrayed any home-

sickness; and therefore, when you informed me that not one of you had ever crossed the water before, I carelessly expressed my thought aloud."

"There was a broad smile on Mr. Williams' face, as well as on the faces of the rest of his party, and a knowing glance passed between them. Then Dr. Thompson said: "You see, we all determined before we started that we would not allow anything to mar the pleasure of this trip, and nothing has."

"It's all very well to determine, but things do not always work out as we wish them; at least they have'nt for me," said Mr. Cornelius.

"Again that knowing glance passed from eye to eye among the members of the Williams' party. Then someone suggested that it would be pleasanter in the shade, and all moved toward the centre of the ship, where a large awning had been stretched to protect the passengers from the sun. Upon arriving there the conversation soon became general, and the Professor remarked: "I have always found it good policy, when taking long trips like the present one, to formulate a line of procedure for amusement

and pastime at the earliest possible moment, for if this is not done, life aboard ship becomes a bore in a very few days, whereas if something is done to keep the mind occupied, time flies by on golden wings."

"I agree with you, Professor," said Mr. Arnold, and a moment later added, "you have traveled much, what have you to propose?"

"Oh, I might propose a number of things, but perhaps Mr. Williams and his party have already formed a plan for their own amusement while on board ship."

"Yes, in a general way we had decided on a course for profitable employment while on board ship."

"Well, I am really sorry, Mr. Williams, as I had already begun to hope we should be much together on this trip," said Mr. Arnold.

"Perhaps," said the Professor, "your plans are of such a nature that we might be included."

"I am sure that none of our party would object to including you. It mainly lies with you gentle-

men, as to whether you would enjoy that which we have in mind."

"I am pleased to hear you say that, for I am sure that I shall enjoy anything that you have planned," said the Professor.

"I too," said Mr. Arnold.

"And I," said Mr. Cornelius.

There was a broad smile on the faces of all of the Williams' party, and as Mr. Williams did not reply at once, there gradually appeared a slight smile on the faces of the others as they looked from one face to the other. At length the professor said: "Mr. Williams, we are anxiously awaiting our fate."

Mr. Williams looked at the professor, then said: "Gentlemen, if it is not asking too much, I should like to know what your vocations in life are."

"That will be easy," said the Professor. "Mr. Arnold, as you know, is a minister of the gospel. He left the useful field of medicine some years ago, because of personal scruples, to enter the useless field of preaching the gospel."

"Yes, I know all about Mr. Arnold's profession," said Mr. Williams. "How about Mr. Cornelius?"

"Oh, he is only a mining expert, mineralogist, and naturalist."

There were several smothered titters of laughter from the ladies at this reply.

"And what is your profession, Mr. Fontain?"

Before Professor Fontain could answer, Mr. Cornelius stepped up close to the Professor and said: "I will introduce you, Professor," and making a sweeping gesture with his arm said: "Ladies and gentlemen, I take great pleasure in introducing to you my friend Prof. F. M. Fontain, professor of anatomy and physiology, atheist and philosopher."

A hearty laugh followed this introduction. The Professor and his friends joined in it, supposing the laughter was the result of the manner of the introduction, but Mr. Williams and his party were laughing at something entirely different. Walter Williams afterwards said: "It was impossible for me to keep from laughing, for the thought came to me that these three gentlemen with their professions and

beliefs formed the complete 'Pandora box' of mortal mind."

After the laughter had subsided, Mr. Williams said: "Gentlemen, I am inclined to think that you will not enjoy what we have planned for ourselves on this trip."

"Why not allow us to be the judges of that, Mr. Williams? Please tell us of your plans," said the Professor.

"Very well, as you insist, I will do so. We have decided to take up the study of Christian Science on this trip, and if you gentlemen wish you may join us."

It would have taken an artist of unusual ability to have portrayed the look of deep disgust displayed on the face of Mr. Arnold; and the utter hopelessness written on the face of Mr. Cornelius was so genuine that Mr. Williams himself could not refrain from laughing, much as he would have liked to. The professor alone remained unmoved. With a merry twinkle in his eye, he looked at his two friends and said: "Just the thing, just the thing!"

After a few moments Mr. Arnold found words for his thoughts and said: "Mr. Williams, you are not really in earnest?"

"On the contrary, I am very much so. In fact, we brought several copies of all of Mrs. Eddy's published works with us, to aid us in our study."

The professor now struck a dramatic attitude and said: "Mr. Arnold, Mr. Cornelius, it is just the thing. I have traveled much, and I tell you it is just the thing, for you will, after a few hours, become so absorbed in this wonderful science that when the end of the journey comes you will wish the journey was twice as long."

Mr. Williams noticed the broad smile, and also the mischievous twinkle in the professor's eye, and so knew that he was speaking lightly of Christian Science. At once an earnest expression spread over his own countenance, as he remarked: "Professor Fontain, you speak jokingly, but if you will earnestly study the original text-book of this science with us for a few hours, your statement about wishing the journey twice as long will come true."

"I beg your pardon, Mr. Williams, I meant no offense, and I realize now that Christian Science is no joking matter with you, as you spoke in deep earnestness. With me, however, this science has always seemed like a joke. Tell me, if agreeable, what good can you say of it?"

"I will gladly do so, and produce the undeniable proof of what I say at the same time." Mr. Williams now turned toward Dr. Thompson and said, "Dr. Thompson, five years ago you had occasion to examine my son, Walter. Will you kindly tell these gentlemen what the examination revealed?"

"With pleasure. I found a number of minor ailments, but the main trouble was tuberculosis of the lungs in its last stages."

Mr. Williams pointed toward his son, Walter, and said: "That is the young man in question."

Professor Fontain and his two friends looked upon the healthy, beaming countenance of Walter Williams with a puzzled look. At length the Professor asked: "Dr. Thompson, did the microscope show any bacilli?"

"Yes, many of them," answered the doctor.

"And you, Mr. Williams, wish to intimate that the cure was probably effected through Christian Science?"

"I do not merely wish to intimate it, I wish to positively declare it as a truth, and to offer as further proof my wife's healing from the same dread disease, and through the same means."

"Yes, gentlemen," said Dr. Thompson, "I can fully assure you that what Mr. Williams tells you in regard to these cases is correct. Both I myself and several prominent medical men examined both cases thoroughly, and we all agreed that Mrs. Williams was suffering from tuberculosis, and that her son's case was inherited tuberculosis, and that there was no human aid for either of them."

For several moments after Dr. Thompson stopped speaking, there was silence. Then the professor was seen to slowly shake his head. A moment later he looked straight at Mr. Williams and Dr. Thompson and said: "Gentlemen, I do not wish either of you to think that ordinarily I would doubt your word, but

I freely confess that what you have said is more than I at present can give credence to."

"Professor,' said Dr. Thompson, "you are now in the same position that I found myself in a little over a year ago. I, like you, saw the evidence of this wonderful healing before my very eyes, but could find no reasonable ground from past experiences to give credence to the very facts that I beheld."

"That's my position exactly. Would you mind telling me, if you can, just what finally convinced you that the healing was the work of Christian Science?"

"With pleasure." Then tenderly placing his hand on his wife's shoulder he continued, "Mrs. Thompson will tell you of her case."

The Professor and his friends now directed their eyes toward Mrs. Thompson, who said: "I think it was just about nine years ago this spring that I first noticed that my eye-sight began to fail me, and after a few months an oculist was consulted. He recommended glasses, and they were procured according to his prescription, but at the end of three

months my sight was so much worse that it was necessary to have stronger glasses fitted. By the end of a year my sight had become so poor that I could scarcely recognize my own people at a few feet distance. An operation was now proposed and undergone, with the result that I became totally blind. This condition remained for seven years. During the first few years many things were tried, but with no success, the case being pronounced hopeless by the very best oculists. I then resigned myself to what I thought to be a decree of the Almighty, and tried to make the best of my sore affliction. This state of affairs had continued for several years, when hope was again renewed through my daughter's telling me of the healing of Mr. Williams' wife and son through the agency of Christian Science. My daughter had been reading and studying this science and she became so much interested in it that she induced me to allow her to read the text-book of this science to me, expressing the hope that perhaps I might still be able to regain my sight through the aid of God, even though men had pronounced my

case hopeless, and as I listened to the wonderful words of truth this book contains I slowly but surely lost my hopelessness and again began to hope. It was at this period that Mr. Williams and family returned to our city from Boston, where Mr. Williams had gone to get a fuller understanding of this science, and, very fortunately for me, they became our nearest neighbors. Through the importuning of my daughter, I was induced to ask my husband to consent to my having Christian Science treatment, which he did. I selected Mr. Williams as the practitioner whom I wished to give me treatment, which he consented to do, and one evening, after several weeks of treatment, as Mr. Williams was carefully explaining the Christ Truth, I became aware all in a moment that I could see, I—, I—, I— — —."

Mrs. Thompson strove courageously to continue in her talk, but could not, the tears of gratitude and the joy in her heart stopping further speech. Heroically she strove to control her tears and the choking sensation in her throat, so that she might continue; but after a full minute's silence she quietly

turned and rested her tear-stained face on the broad shoulder of her husband, who kindly said: "Never mind, dear, you have said enough. Now let the past bury the past, and live again in the blessings of the present."

Every eye in that little party had its tear of sympathy and thanksgiving, and now the professor found his voice and said: "Yes, you have told us enough, and I can only say, My God, if there be a God, I believe, help thou my unbelief. I want no more proof, but I must think it all over, for the impossible, according to my present view, has become possible, so I shall say nothing more for the present."

Rev. Mr. Arnold now said: "I know that all things are possible with God, but I thought the time of divine miracles was past, and so I hesitate to ascribe this healing to God."

"To me," said Mr. Cornelius, "this does not seem like a miracle, but only an extraordinary work of Nature, for I do not believe in miracles either human or divine. To me it is only the natural effect of some cause as yet unknown to us."

"Unknown to you, perhaps, but known to those who have understandingly named the name of Christ,—known to those Christians who are worthy to be named scientific Christians. I do not mean those who merely believe that there is a God, but rather those who actually know God and are at peace,—not believers who believe in some unknown thing or person, but all who understand, at least in part, the one and only great First Cause,—not those who believe in "the unknown God," whom the Athenians worshiped, but rather those who have comprehended the perfect God or Cause, whom Paul and Jesus knew and understood. To all such Christians these healings are not extraordinary, impossible, or miraculous, but the perfect effect of a perfect Cause, which is brought to the comprehension of mankind through the first edition of Science and Health with Key to the Scriptures, by Mary Baker Eddy, from the pages of which I was able to glean enough understanding of the Infinite All-power to liberate Mrs. Thompson from blindness," said Mr. Williams.

While Mr. Williams was talking, the professor, who was a keen reader of human nature, was sure that he had noticed looks of resentment crossing the faces of his two friends, and not wishing to enter into any discussion of the subject until he had had time to think it all over carefully, he now said: "Friends, I think there has been enough said on this subject to give myself and companions food for careful thought. So I would suggest that we three go by ourselves and talk matters over, and then we can let you know whether or not we wish to join you in your plan of studying Christian Science during this trip."

"Very well, gentlemen," said Mr. Williams, "we will leave the matter entirely in your hands. Our plan is to meet every morning at nine o'clock for an hour or two, to read and talk metaphysics, and should you decide to join us you will find us assembled on this deck at the appointed time."

With a smiling "Thank you," the three gentlemen left them, going toward the fore part of the ship.

CHAPTER II.

THEY CAME TO SCOFF.

When the professor and his two friends left Mr. Williams and his party, they were deeply moved by what they had heard and seen, but not understanding, it was only natural that they should gradually lose the deep significance of the healing signs or proofs, which had been presented to them, and turn to caviling about the words they had heard; neither was it to be wondered at that they could not agree among themselves as to the occurrences, because of their own opposing views as to cause and effect. They talked it over till late into the night, but gradually drew farther away from the truth, until at length the professor said: "Gentlemen, I move we adjourn for this evening, as we seem no nearer a reasonable solution of this affair than when we started, and our thoughts seem to be diverging rather than coming

together. Perhaps, after a good night's rest we can all think more clearly."

But the night's rest did not materialize for any of them. With the first streak of dawn, the professor was up and thoughtfully pacing the deck, and not many minutes later his two friends joined him. To his laconically spoken, "Well?" the minister answered: "It is anything but well with me."

"And how about you, Mr. Cornelius?" asked the professor.

"O, I have satisfied myself on several of the more important questions, and am certain that my first conclusion is correct, that what we have heard described was merely an extraordinary effect of mother Nature. You know that much of Nature's work is not understood in the least. Still, I did not rest well, perhaps because of the motion of the ship."

"Mr. Cornelius, do you believe that Nature has well defined laws?"

"Yes, certainly."

"Then for Nature to produce an extraordinary

effect it would have to violate its own laws, would it not, and would that not be a miracle?"

"Here you are again," exclaimed Mr. Arnold, "both of you talking about Nature and its supposed laws, the very thing you could not agree upon last night. For my part, I do not see that Nature and its laws have any part in the discussion at all, as Mr. Williams did not impute this healing to Nature, but to God," said Mr. Arnold.

"My dear Mr. Arnold, you seem to forget that Nature is my God," said Mr. Cornelius, with a smile.

"Mr. Cornelius, your position is untenable," said Mr. Arnold.

"Please explain."

"It's very simple. You will necessarily admit that something must have made Nature, and that something is God," said the minister.

"Presumably 'the unknown God' that the Athenians worshipped and you Christians worship, and which Paul repudiated," said Mr. Cornelius.

"But my God is not an unknown God," quickly answered Mr. Arnold.

"Very well, if you know Him introduce us to Him," said Mr. Cornelius.

"That's a childish request, Mr. Cornelius, for God is Spirit."

"Very well, what is Spirit?"

"The infinite All-power."

"And what is the infinite All-power? What does it consist of and what is its nature?"

"I can only reply further by quoting the Bible statement, that 'No man hath seen God at any time,'" said the minister.

"Therefore you think that is final?" asked Mr. Cornelius.

"Yes, the Bible is my sufficient guide," said Mr. Arnold.

"But it don't satisfy me," said Mr. Cornelius.

"That is the nature of unbelievers; they cannot be satisfied."

The Professor had been a smiling, quiet listener to this exchange of opinion, and now when he noticed

that his two friends were nearing an open rupture, he said: "Gentlemen, I would like to say a word. I have in times past been a careful Bible student, and I studied it with the intent to become a believer, but my study had the opposite effect, for it made me more and more skeptical, until finally I became a confirmed unbeliever, and I am of the opinion that if we continue this discussion, we shall end by losing our regard and friendship for each other. Therefore, let us agree to disagree."

"Yes, I think you are right, Professor. We will agree to disagree, and throw the burden of the proof on the other fellow. I propose that we join Mr. Williams and his party in their study of Christian Science, and have them explain, if they can, these very questions that we have had under discussion," said Mr. Cornelius.

"A capital idea. What say you, Mr. Arnold?" asked Prof. Fontain.

"I don't see what I am to gain in such a discussion. I am a Christian minister, and my religious views are absolutely settled. With you gentlemen, it is

different. You might gain some thought that may shake your unbelief, and thereby make you believers in the only true God," said Mr. Arnold.

"That is as much as admitting that Christian Science is the true belief and that they believe in the true God."

"Excuse me, gentlemen, I forgot that Mr. Williams is now advocating this new cult. I still thought of him as a minister of his former faith. I am glad that you called my attention to this, and my advice is that we leave them to the study of this new fad," said Mr. Arnold, "and take up something more interesting by ourselves."

"Mr. Arnold, that is hardly a Christian way to look at it, for if it is wrong to study this new cult, as you call it, and you know that it is wrong, then I should think it would be your duty as a true follower of Christ to show your brother his error, especially when such a good opportunity is given. I know that not one of us think there is anything to Christian Science; so let us join issue, and show Mr.

Williams and his party their error. I haven't the least doubt that we can do it," said the professor.

"The professor is right. We shall not only be rescuing a dupe from his ignorance, but it will do much to shorten this long trip," said Mr. Cornelius.

"You have opened up a new viewpoint to me, and as I am always ready to do my uttermost to save my fellowmen, I will consent to lend my aid to showing brother Williams the true light."

"Then we had better go to breakfast, so as to be ready to join the Williams party at 9 o'clock."

A few minutes before the appointed time for the daily lesson, Professor Fontain and his friends again appeared upon the deck, and as they glanced about, they saw the entire Williams party already assembled under a spacious awning, and when they came up to the party, the usual morning greetings were exchanged, and the professor said: "We have all decided to join with you in your study of Christian Science, but know nothing at all of the method that you intend to use, so you will need to enlighten us."

The professor had directed his remark to Mr.

Williams, and so held up to view a number of question sheets and small booklets as he replied, "We had planned to read these prepared questions and seek the answers in these 'Plain Talk' booklets as the first part of our study and afterwards we intended to enter into a general talk on the science of metaphysics with the intent of arriving at a better understanding of how to apply to our daily life problems this science of all sciences.

I might further explain that these 'Plain Talk' booklets and questions were written by Mr. William W. Walter of Aurora, Illinois, with the intent and hope that his readers and students might gain a better understanding of how to apply the Christ Science to the betterment of present conditions.

Each booklet is self-contained and handles a different subject pertaining to metaphysics and as they are progressively written and numbered, we had decided to start with number one, entitled, 'Mental Practice,' and if this arrangement is agreeable to you gentlemen we will leave it as previously planned."

"The arrangement is very agreeable to me and I believe to the rest, as we shall have nothing to do but sit and listen," said the professor.

"And do your very best to understand the meaning or spiritual thought underlying the words read, else our reading is in vain," said Walter.

"I stand rebuked," smilingly said the professor, then added, "I promise to do my best to understand what you read from the booklets but I must confess that I have little hopes of comprehending the meaning. You will understand my position when I tell you that I studied 'Science and Health' at one time, and it was the very study of the text-book that made me the unbeliever that I am."

"But you did not have these 'Plain Talk' booklets of Mr. Walter's to guide your thought," said Gretchen.

"I think it very presumptuous for Mrs. Eddy or anyone to write a book that assumes to explain the Bible. As far as I am personally concerned, I think the Bible is self-explanatory," said Mr. Arnold.

"You have your Bible helps and commentaries, have you not, Mr. Arnold?" asked Gretchen.

"Yes, certainly."

"That is all that Science and Health is. We do not claim that our text-book contains something that the Bible does not contain, but it contains the same teachings so stated that they are brought to the comprehension of the people."

"Miss Thompson, how am I to know that the statements contained in the Plain Talk booklets will guide my thought aright?" asked the professor.

Gretchen smilingly answered, "There is an old proverb, which says: 'The proof of the pudding is in the eating,' and so it is in this case."

"O, I see," said the professor, then after a moment he added, "Then, why not begin the feast?"

"Just what I was going to suggest, as the appointed time has arrived. Mr. Cornelius and Mr. Arnold, please draw your chairs closer into the circle. Walter, please hand the gentlemen the extra booklets. They may wish to join us in seeking the answers to the questions."

Walter handed each of the gentlemen a "Plain Talk'" booklet and remarked, "This is 'Plain Talk' No. 1 entitled, 'Mental Practice.' Then, taking his seat beside Gretchen, he asked, "Are you all ready to begin?"

Being assured that they were, he said: "Then I shall begin by reading the first question. The correct answer will be found in the front part of the booklet. The next question is answered a little farther on and so with each consecutive question."

Mr. Williams and party all noticed that the professor and his friends were carefully searching the booklet for the answers. Later Mr. Cornelius joined in answering questions and when told by Walter that his answers were correct, he replied, "Why, there is no great mystery about this. It is just good, common sense. Who is the man that wrote these booklets?"

"We will tell you about him and his life work later; at present let us continue with the questions," replied Walter.

Throughout the work both Mr. Cornelius and the professor were very attentive searchers, and Mr. Ar-

nold's face was a study. It at times showing contempt, at others approval, and still at other times grave doubt. As soon as the lesson was finished he quickly asked, "Do Christian Scientists use the authorized King James version of the Bible?"

"Yes, Mr. Arnold," said Gretchen, and opening her Bible to the correct page she handed it to him with the remark, "I wish you would take the trouble to examine carefully, for in times past it has been said by some that Christian Scientists have a Bible other than the King James."

Mr. Arnold took the Bible and examined it, then handed it back with the remark, "I too, thought, a few moments ago, that the citation you were reading was from a Bible that differed from the one I was accustomed to, for the citation seemed to be a little different, but I must have been mistaken."

The professor now said: "I have become interested, let us continue the programme."

"That is all for today, Professor," said Walter.

"Is it possible? Why, you have scarcely con-

sumed an hour. What do you intend to do for the balance of these long days?"

"Oh merely think and talk about what we have just read," said Walter in a smiling way.

"What?" said the professor in surprise. "Do you mean to intimate that you can find enough in that little booklet to give you food for thought for an entire day?"

"Yes, Professor," said Mr. Williams, "three hundred and sixty-five of them."

"You are not really in earnest, Mr. Williams?" said Mr. Cornelius.

"Never more so, Mr. Cornelius."

The professor and his friends looked from one smiling face to the other and then remarked, "Do you all find this theme as interesting as does Mr. Williams?"

Several of the party nodded their heads, and Dr. Thompson said: "We find our spare time all too short for this subject, and bed-time comes too soon."

"Dr. Thompson, you are not really in earnest?

You surely do not consider this subject as interesting as the study of medicine?"

"Infinitely more so, Professor," answered the doctor.

"Impossible," remarked Mr. Cornelius.

"Dr. Thompson, you must be joking. You surely cannot hope to make us believe that there is anything in that booklet that could cause an intelligent man to think about it with profit for a day or month or year?"

Dr. Thompson nodded his head and said: "I recall one passage in that booklet which thinking men and women have contemplated for several years with increasing profitableness as they continued their thinking."

"Would you mind citing the paragraph, Dr. Thompson?" asked the professor.

"With pleasure. Walter, please hand me your question sheet and booklet."

The doctor quickly found the question he wished, and opening the booklet to the proper page, he said: "In his question sheet on No. 1 'Plain Talk' book-

let Mr. Walter asks, 'Is God to be prayed to or utilized?' I have reasoned and thought on this same subject for several years and it is only recently that I have gained an understanding sufficient to realize that God is something to be utilized rather than prayed to, and that until this truth is comprehended, the true God is an unknown God to the individual. The great Paul knew from vast experience that the true God was an unknown God as far as the masses were concerned, regardless of what religious faith they claimed to be members of and in Athens, when he saw an altar dedicated 'to the unknown God' referring to it he said to the Athenians: 'Whom therefore ye ignorantly worship Him declare I unto you.' Acts XVII. 23. On page 23 of 'Plain Talk' No. 1 we find the answer fully reasoned out in these words, 'Truth is God and true thought is Truth, and thus it can be seen that the true thought of the practitioner and Truth (God) are one and the same; and therefore the true God (true thought) is the healing power in every case in Christian Science. Mrs. Eddy wrote:

'We should consecrate existence not to the unknown God whom we ignorantly worship, but to the eternal builder, the everlasting Father, to the Life which mortal sense cannot impair nor mortal belief destroy. I have contemplated these statements of Paul, Mrs. Eddy and Mr. Walter by the hour and never without profit to myself.

"I am still in the dark, for the words you have just read seem not very weighty to me," said the professor.

"Perhaps not, Professor, but to me they are very weighty," said the doctor.

"Please give me your views. Perhaps they will start me to thinking."

"I will do so. When I first read these words, 'We should consecrate existence not "to the unknown God" whom we "ignorantly worship," ' I saw nothing extraordinary in them; but, one time, after repeated readings I stopped to ask myself the question, Am I ignorantly worshiping a God whom I actually know? After careful thought I had to confess to

myself that I was worshiping a God that I did not know, that is an unknown God. Then came the question, How can you consecrate your existence to a God whom you do not know? This thought brought me to the realization of the fact that I must first know God before I could intelligently consecrate my existence to Him, and since that day I have tried, not merely to believe in God, but to follow the Scriptural command, 'Acquaint now thyself with God (understand God) and be at peace.'"

"Dr. Thompson, why did you add the word 'understand' to that well known and oft repeated Bible statement?" asked Mr. Arnold.

"I will tell you. Before I began the study of Christian Science, this scriptural statement meant nothing more to me than that I was to believe in or recognize that there is an infinite power or God; but since taking up the study of this science, that statement means vastly more to me. Webster defines the word 'know' as meaning 'to understand clearly.' Take the above statement with this sense of the word 'know,' and it would mean something like this:

When you clearly understand who and what God is, you will be at peace, or will find peace."

"Dr. Thompson, do you wish to intimate that God is to be learned and understood by study in the same manner that the science of mathematics is said to be understood?" asked Mr. Arnold.

"Yes, precisely. God and His laws are to be comprehended and demonstrated, the same as the principle and law of mathematics are to be comprehended and demonstrated."

"Oh pshaw! That kind of a God would be no God at all," said Mr. Arnold.

"Mr. Williams, is this also your view?" asked the professor.

"Yes, I have risen in thought to this higher view," answered Mr. Williams.

"It would be more fitting if you should say that you had lost the true sense of the God of Jesus Christ and taken up with the lower thought of the heathen. Mr. Williams, it is beyond my comprehension how you, formerly a minister of the true gospel, could have been so widely led astray. Hearken to

this scriptural statement, and then tell me if you can make your present thought harmonize with it. In the first chapter and the eighteenth verse of the gospel of that most beloved of all the disciples, St. John, you may read these words: 'No man hath seen God at any time.' Tell me, can you honestly say that no man hath seen mathematics at any time? If men have, then it is self-evident that you are wrong in your deductions."

"Mr. Arnold, at the time that I was a minister of the gospel, I, like you, thought I was a minister of the true gospel and that I was preaching the gospel of God, but I have since discovered and proved that, to a large extent, I had been preaching for many years the doctrines of the liar and the father of lies."

Mr. Arnold arose, preparatory to leaving, but Mr. Williams continued, "Please be seated, Mr. Arnold, I meant no offense. If you will allow me, I will try to make myself clear and also answer your question pertaining to the scripture which you quoted from John."

"Mr. Arnold, I am sure that Mr. Williams meant

no offense to you, as it was himself that he accused of preaching a false doctrine," said the professor.

Mr. Arnold seated himself with the remark: "Very well, I will hear your explanation of that scripture."

"I think that we agree that God is Spirit, do we not?" asked Mr. Williams as he glanced at Mr. Arnold and his friends.

"Yes, I do," answered Mr. Arnold.

"Not I," said Mr. Cornelius, "for I see God all about me as Nature, and not as Spirit."

"You have, as it were, merely taken effect for cause, Mr. Cornelius, and at some future time I will show you the spirit or cause of nature," said Mr. Williams.

"And I know no God, either Spirit or Nature," said the professor.

"Later on, I hope also to acquaint you with God, One whom you will wish you had always known. Now, Mr. Arnold, you and I agree that God is Spirit, and I am sure we also agree that Spirit cannot be seen with the physical eyes. Therefore, St.

John's statement that 'No man hath seen God at any time' must be correct, but correctly speaking, God is Divine Principle or Cause. I now ask you, hath any man at any time seen the principle of mathematics or its laws with the physical eyes?"

"Having studied mathematics in time past, I am sure that I have seen or read about the principle of mathematics and its laws, many times," answered Mr. Arnold.

"With the physical eye you saw the words which told of the principle of mathematics and its laws, but the spirit or meaning underlying the words cannot be seen with the physical eye and can be cognized or comprehended through the mind only, proving conclusively that the principle and laws of mathematics are purely mental; and, therefore, I can with propriety say, No man hath seen the principle and laws of mathematics at any time. It is also allowable for me to say that God and his law are to be comprehended and demonstrated mentally, in a like manner to the principle and laws of mathematics."

"Mr. Williams, I am very sorry to hear that you

have allowed yourself to be led so far from the true fold, and were it not that I still have hope of again winning you back to the ministry of the true gospel of Jesus Christ, I would not stay to hear more of this new heresy," said Mr. Arnold.

"I haven't the least doubt that your intentions are of the best, Mr. Arnold, but I tell you beforehand that you will not be able to say anything that will induce me to turn back, for the simple reason that it is impossible for a thinking man to return to a position which he has mentally outgrown through hard study and tangible proof."

"But you have no tangible proof that your present thought is correct."

"Indeed I have. Were it not for this proof, I haven't the least doubt that I should still be in the ministry," said Mr. Williams.

"I suppose you refer to the healing of your wife and son," said the professor.

"Yes, primarily, for their healing induced me to investigate, but now the situation is somewhat changed, as I have gained enough understanding of

Christian Science, so that I have myself proven by actual demonstration that this science is as exact and scientific as the science of numbers, and correct results are as certain to follow the efforts of the scientific Christian as those of the scientific mathematician. The same fact holds good in both cases, which is that the mathematician cannot work problems which reach beyond his understanding of mathematics, and the Christian can do life's problems aright with certainty only as far as he understands Life, God, the all-embracing power of good."

"I don't think your deductions are logically convincing. For instance, the medical doctor uses drugs to heal, and if your statement that the healing signs are the proof that God does the healing, is correct, the doctor would be justified in saying that drugs are God," said Mr. Arnold.

"That is just the position any doctor really takes when he asserts that drugs heal, although he is not conscious of the fact that he has taken this position," said Mr. Williams.

"I believe you are in error regarding this point,

Mr. Williams, as I have employed many physicians in many different countries and I never heard one voice the opinion that the drugs he used were God," said the professor.

"You overlook the fact that I said they were not conscious of having taken such a position. Still the fact remains in logic, for the Bible teaches that God is omnipotent, or all power. Therefore, if we say or believe that a dead drug can cause the sick to become well, we have, as it were, made a god or cause of the drug, while, in truth, God is all-power, and so is the only healer of disease."

"Do you wish to intimate that no person was ever healed of disease through the use of drugs and that if there really was any healing accomplished it was the work of God?" asked the professor.

"Yes, you have stated my position exactly."

"Mr. Williams, your enthusiasm for this new cult has carried you beyond the bounds of sound reason, as I can prove by personal experience. For instance, a few days prior to my starting on this trip I was taken with a bowel complaint. You will

remember that at one time I was a practicing physician, so I selected the proper medicine, and in a few hours I was healed of my trouble," said Mr. Arnold.

"Nevertheless, I still contend, that if you were healed, it was God that did the healing."

"Mr. Williams, I think you are a little unreasonable on this question, as I am sure I know of a healing in which God played no part," said Mr. Cornelius.

"Will you be kind enough to tell me of the incident?"

"Yes. For many years I was a sufferer from asthmatic troubles, and I tried all manner of remedies, and at last, at the advice of my physician, I tried a change of residence, doing nothing further than going to a drier climate, and I was healed of the trouble. Surely you cannot in this case impute the healing to God."

"I still contend that if there was any healing accomplished in your case, it was the work of God."

"Surely, Mr. Williams, you must have some

further explanation for the position you have taken, for I am sure that nearly every man of my age has had numberless ills that he has been cured of through a variety of means," said the professor.

"Cured. Yes. Healed. No," answered Mr. Williams.

"Ah!" was the only comment of the professor.

Mr. Arnold shifted uneasily on his chair and said, "I can see no difference between being healed and being cured, and I think it is mincing matters to make any distinction between the words."

"Still there is a difference. Webster defines the word 'cure,' as restoring to health or soundness. He also gives a similar meaning to the word 'heal', but the roots of the two words are seen to have different meanings. The word 'cure' is from the Latin, meaning *to take care, to prepare;* in the Spanish, *to remedy.* The words in the German, Danish, and Swedish, from the same root as our word 'heal' mean to make sound, whole, and are allied to the word holy, and in the Hebrew, to be whole, entire, all," said Mr. Williams.

"Allowing all you have said, I still think that I am right in saying that this is merely mincing matters," said Mr. Arnold.

Mr. Williams was not at all disturbed by the words of Mr. Arnold, and the faintest shadow of a smile could be seen on his face, as he answered, "I believe I shall have to resort to the method my son used when trying to convince me of this truth, that is, illustration. Therefore, let us assume a man with a well developed case of heart trouble. He goes to his physician in whom he has full confidence, and tells him of his trouble. The doctor gives the man a careful examination, and then writes a prescription, which he hands to the man with the encouraging remark, 'Have this prescription filled and take it according to the directions I have given and you will soon be all right.' The man, because of his confidence in the physician, believes what has been told him and gets the prescription filled and takes it according to directions, and soon feels better. After a time he does not sense anything of the trouble, and claims to be healed, but he is not healed, as subse-

quent events prove. I have in mind an actual case. According to this gentleman's own statement, a favorable condition of the heart, after being apparently cured by a drug, continued for several years, with no sign that told him that he was not entirely healed, until one day he experienced a great shock, and then in a few minutes all the old distressing symptoms of his former heart trouble were in full evidence, and caused him great alarm. He at once went to the same physician, and found him very busy. Still he told him of his trouble, but the doctor, being in a hurry, did not carefully examine him this time, but wrote a prescription and said, 'If this don't do the work call and see me again in a few days.' I wish to call your attention to the difference there must have been in the patient's mental attitude between the first time he left his physician and the second time, when he was hurriedly dismissed, as I wish later to refer to the different effect from this changed mental attitude. The gentleman had this second prescription filled and took the medicine with as much care as he had done on the first occasion,

but he was not helped at all. He again called upon the same physician, and was given another prescription, but there was no improvement in his case—in fact, he was growing worse. He now happened to think of the very first prescription that had seemed to help him so much, and had it filled, but still there was no improvement. He fast lost all hope, and became so weak that he was confined to his bed. I would like to ask whether you consider that this man was at any time healed, that is, made whole?"

Mr. Arnold was first to speak, saying, "I should say that the man was healed for the time being at least, and I don't see how the doctor or the medicine was to blame for the return of the disease, when you have stated that it was a severe shock that caused the return."

"I am of the opinion that it would not be proper to use the word 'healed' in cases of this kind, after hearing Mr. Williams' explanation of the root of the word, and I think that all that could be claimed was that this man was merely helped or cured for the time being," said the professor.

"Oh well, cured or healed, it is all the same to the man who has been helped out of his misery," said Mr. Arnold.

Walter Williams, who had been an attentive listener to all that had been said, now addressed Mr. Arnold, saying, "I believe I can give you an illustration in regard to the meaning of these two words that will give you a different view of them."

"I shall be pleased to hear it," said Mr. Arnold.

"Let us suppose a man in a raging storm, on a dark night, in a boat that is leaking badly, and who is almost in despair over his situation. At the last moment, as the boat is about to sink, it strikes land, and he scrambles ashore. When daylight breaks, the man discovers that he has landed on a small barren rock, with neither water nor food upon it. As the days go by, and he is gradually thirsting to death, his thought frequently turns to his first plight in the boat, and his thought is, to have drowned outright would have been better. As this man landed, his thought was, I am saved, but subsequent events showed that only his immediate plight

had been remedied, leaving him in a worse one later on. Likewise, many so-called 'cures' of disease prove to be only temporary relief, and later on the patient finds himself in a worse plight then before. Such a 'cure' is not a 'healing.' If a man is 'healed,' that is the end of his trouble in that line. In this sense of healing, drugs do not heal. God alone really *heals.*"

"I think the illustration a good one, and see that to be 'cured' merely puts off the time of the vital event at best, but does not overcome the internal condition, and I see that in your sense of the word, to heal would be to actually destroy or overcome the distressing condition, so as to leave the man in a permanently better condition," said the professor.

"Yes, that is my concept of being healed," answered Walter.

"I think it has now been made plain that there is a difference between merely being cured and being entirely made whole, or healed," said Mr. Williams, "and as I had not finished the illustration that I was giving, I will return to it, if all are willing."

"Come to think of it, you were illustrating something, when we digressed to discuss the difference between the two words, and I became so interested in Walter's illustration, that I cannot recall what you were talking about," said Mr. Cornelius.

"Mr. Williams was talking about a man with heart trouble who thought he had been healed through the use of drugs, but I thought he had finished," said Mr. Arnold.

"No, I merely stopped to ask the question as to whether anyone present considered that this man had at any time been made whole or healed, and this led to the digression."

"Yes, that is true," said the professor. "Please continue, Mr. Williams."

"I wish now to call your attention to the fact that this man used the same prescription that he claimed had healed him on a former occasion, and still experienced no benefit. Please remember it was the same doctor, the same medicine, put up by the same druggist, and taken by the same man, and surely it is reasonable to suppose that if it was the medicine

which had the power to cure, it ought to have brought about the same result at the second trial, but it did not. There are hundreds of other cases where this same thing has occurred. I ask you gentlemen, why?"

There was silence for a moment; then Mr. Arnold said: "Perhaps the trouble was worse on the second occasion and, therefore, the same medicine was not strong enough to overcome it."

"According to the gentleman's own words, he was not as weak, nor was the ailment as troublesome, at the time that he had this prescription filled the second time as it had been when he first consulted his physician; for at the time of the first consultation the ailment had been in evidence for several years, while on the second occasion he consulted him as soon as he sensed the trouble," said Mr. Williams.

"Can you tell us why the medicine did not seem to act on the second trial, Mr. Williams?" asked the professor.

"Yes, I can. The drug, as a mere drug or inani-

mate matter, never had any curative powers, but gained its seeming power through a mentalizing process so little understood that it is not considered as a factor by those who prepare the drug. In this process of preparation the drug becomes possessed of mental power, that is, a belief of power, through the belief or faith of the chemist, druggist, nurse and doctor. The general mortal belief in the power and properties of drugs also has its effect. Chemists, druggists and general mortal belief equip drugs with their various properties; in other words, the drug is mentally impregnated with the human belief and this belief works itself out when the drug is taken. If general mortal belief says a drug will act thus or so, it is likely to act thus or so, unless a greater power than mortal belief is brought to bear. The unseen force shown in the so-called action of a drug is seen to be a mental, and not a material force, when we remember that in homeopathic medicines the power of the so-called drug is increased in the higher attenuations, in which there is contained almost none of the original drug."

"Then you believe that drugs have no innate healing properties," said the professor.

"I am satisfied in my own mind that they have not. The action they seem to have is the result of mental impregnation, for thought is causative. In Science and Health, page 160, lines 3 to 8, Mrs. Eddy wrote: 'The systems of physics act against metaphysics, and *vice versa.* When mortals forsake the material for the spiritual basis of action, drugs lose their healing force, for they have no innate power. Unsupported by the faith reposed in it, the inanimate drug becomes powerless.'"

"The above statement may be true, but I have experienced results from drugs which were the direct opposite from what I expected," said Mr. Cornelius.

"That may be true, and still Mrs. Eddy's statement be correct. For instance, if the general mortal belief that a drug will act thus or so be stronger than your individual belief, and opposed to your belief, as to its action, the effect will always be in accord with the stronger belief."

"Then if the effect is always in accord with the stronger belief, how do you account for the medicine not acting the same the second time your patient took it?" asked the professor.

"The general belief about the action of the drug coupled with the faith of the patient in its curative properties, plus the doctor's mental stimulus, conveyed through his hopeful thought and action, were the factors that produced the improved condition in the first instance; whereas, in the second instance, the patient's faith in the doctor and his drugs may have been weakened because of the return of the trouble, and the doctor's brusque manner may have had its weight, thus producing a strong enough individual doubt to counterbalance or overbear the general belief, and in this way the individual thought became the stronger and the effect was in accord with the stronger belief. There is also the general belief that drugs tend to lose their power to heal any person the second time that he takes them, and this belief may have had its weight."

"There is nothing new in the assuming of a

cheerful attitude toward the sick. Every doctor recognizes the fact that if he can get his patients into a hopeful frame of mind, their chances of recovery are much increased; and when I was actively engaged in the practice of medicine, I never neglected to instruct all my patients to keep themselves in as hopeful a frame of mind as possible," said Mr. Arnold.

"Perhaps it is not new to the medical profession that a hopeful condition of mind is beneficial to the patient who is being treated. Still the doctor thinks his drug is the primary consideration and the mental attitude secondary, while I have shown by my illustration that results in the case I was talking about were in accord with the various mental influences at work and not with the drug, which was the same in both instances. This being true, it shows plainly that a drug has no innate power, but that the mental attitude, or belief individually and collectively, determines the result obtained."

"Suppose we admit, for the sake of further enlightenment on this subject, that what Mr. Williams

says is correct. I still fail to see what role God played in that healing," said the professor.

"There was no actual healing in that case as thus far described, and God had no part in what was done," said Mr. Williams.

"Your answer leads me to think that you have more to say in regard to this case," said the professor.

"Yes, I now wish to tell of my personal experience in the case, which was as follows. At the last, when this sick man had given up all hope of regaining his health through ordinary means, he was induced by a friend to try Christian Science, and the case was given to me. I visited the man at his home and found him ready to accept anything that promised relief. I told him of the wonderful healing power of God, when His power is understood, and of the impotence of evil, error, mortal belief; and gradually, as he assimilated what I told him, his mental condition changed from hopelessness and fear to hopefulness and the consciousness of power; and, in consequence, his body, which was nothing

more than the embodiment of thought, changed to correspond to the change in the mentality, not because of some unknown or supernatural power, but because the body must, and ever does, correspond to the conditions of thought."

The professor and Mr. Cornelius exchanged a knowing glance, and Mr. Arnold showed visible agitation, but as none of the gentlemen seemed inclined to speak, Mr. Williams continued: "The result of my work was that this man was healed."

At once Mr. Arnold said: "You mean 'cured,' not 'healed,' as you yourself have intimated that God is the only healer."

"I said healed, and I meant healed, and God was and is the healer," answered Mr. Williams decidedly.

"Telling this man of God and of His wonderful power was right and was in line with your duty as a minister of the Gospel; but how you can ascribe his healing to God merely because you told him of God, is beyond my comprehension, especially when you confess that he recovered gradually, while the work of God is instantaneous," said Mr. Arnold.

"Jesus said, 'I am the way, the truth, the life,' did he not?"

"Yes, and I absolutely believe he was," said Mr. Arnold.

"I do not merely believe, I know," said Mr. Williams; then he added, "You believe God is Truth, do you not?"

"Yes," quietly answered Mr. Arnold.

"I told this patient, who had heart trouble, about Truth, God, and as he in a measure comprehended, it brought about a corresponding change in his mentality, gradually changing his belief of sickness to an understanding of man's unchangeable perfection as the image and likeness of God. Therefore Truth, God, or Mind understood, did the work, as there was no other means used."

There was a comprehending nod by the professor, and more agitation on the part of Mr. Arnold as he remarked: "You omitted to tell us that you prayed to God for the recovery of your patient, but I suppose you did so, since you state that God healed him."

"If by praying you mean that I implored, beseeched, or importuned the supposed personal god of theology to heal my patient, I must admit that I did not do so. I ceased from that manner of procedure when I resigned from the ministry several years ago. Mr. Arnold, stop and think a moment of the absurdity of imploring an all-wise, all-powerful and changeless God—for such you believe Him to be—to change His plan because of your imploring or importuning, thereby making of Himself a changeable God with no wisdom of His own. Why, my dear friend, can you not see that if you could change God or His decree or law through supplication or prayer, as you understand the word, or through any other means, you would be the master of God. If you could through much prayer induce God to conform His will to your wishes, He would no longer be master of Himself. Therefore, supplicating a God who is admitted to be changeless to heal our infirmities is as sensible and as reasonable as supplicating a wooden idol to do so."

"Bravely said, Mr. Williams, and your logic is perfect," said the professor.

"But we do not attempt to change God's will, as we always pray, 'if it be Thy will,'" said Mr. Arnold.

"A mere subterfuge or palliative, when added to importuning prayers, for God is admitted to be all-power and therefore His will must be all-powerful, and instantly and forever manifest," said Mr. Williams.

"Your contention that the phrase, 'if it be Thy will,' is merely a subterfuge cannot be proved," said Mr. Arnold, with some show of anger.

"I think it can. For instance, when the sick pray for help, they may say the words, 'Thy will be done' with the lips, but the thought of their heart is, 'Help me anyway.' In further evidence, I offer the fact that ninety-nine out of every hundred resort to drugs and other means to regain health, regardless of the will of God."

"You are right in your contention, Mr. Williams," said the professor.

"Nevertheless, I have personally experienced answers to earnest, importunate prayer. I recall praying very recently for one of my parishioners who was ill and he has recovered. Surely this was the work of the Almighty."

"Did the sick man refrain from taking medicine?" asked Mr. Cornelius.

"No, it was not necessary for him to refrain, for God is all-powerful, and can heal regardless of medicine," said Mr. Arnold.

"How, then, can you be sure that he was healed in answer to your prayer? Perhaps the medicine did the work," said Mr. Cornelius.

"It could not have been the medicine, as he had been taking the same medicine for a long time and was gradually growing worse," said the minister.

Mr. Cornelius said no more, but his face showed the doubt he felt.

"Mr. Arnold, what makes you sure that this man was healed by God in answer to your prayer?" asked Mr. Williams.

"Because he began to mend shortly after I prayed for him."

"Are you sure that he was not merely cured instead of healed?"

"God does not merely cure, as you state it; He heals," said Mr. Arnold.

"I agree with you. Now you are positive, are you, that this man will never have a return of his trouble?"

"No, I am not sure; neither can you be sure that the man you told us about will never have a return of his trouble."

"But I am sure that the man I spoke of will never be laid on a sick bed with the same trouble that he had," said Mr. Williams.

"You cannot be sure."

"I can and am."

"To be absolutely sure, you would need to be able to foretell the future," said Mr. Arnold.

"Not at all."

"Well, can you give us convincing proof of what you say?"

"Yes; but first I wish to ask you, do you know how your parishioner was healed?"

"I told you he was healed by God."

"I am not now asking by whom he was healed, but how."

"It seems to me that your question is equivalent to asking me whether I know how God heals the sick."

"I admit that it is," said Mr. Williams.

"Then I am free to confess that I do not know, neither does any other man."

"You are assuming more than you know, as I shall prove to you later. But now I wish to ask you another question. Did your parishioner know how he was healed?"

"Assuming this question to be the same as your former one, I must say, he did not; neither did the man that you told us of actually know how the healing was accomplished, other than that it was the work of God," said Mr. Arnold.

"You are again assuming more than you can prove."

"I believe I can return that statement with interest," said Mr. Arnold, and the smile that overspread the faces of his two friends showed that they were of the same opinion.

Mr. Williams seemed not to notice their smiles, but said: "Mr. Arnold, the questions I asked you were not idle ones; in fact they were partially necessary to my proving my point. I shall now try to show you that I know how my patient was healed and also that he himself knows how he was healed. I wish you to consider with me for a moment a difference between belief and understanding. What we believe, we have confidence in, but do not positively know, while to know, is to understand, and precludes the doubtful position of believing. The believing state of mind is changeable, and ever changing, while actual understanding is absolutely changeless. The understanding and changeless Mind was without doubt the Mind that was expressed in Christ Jesus, and this is the perfect Mind that Paul bids us have, while the changeable, believing, unstable mind is the present mind of mortals, or mortal

mind, so-called, in which state of mind originate all the ills that mortals are heir to. This mind is 'the old man with his deeds' that Paul bids us put off. On the other hand, the immortal, changeless, perfect, understanding Mind is God, and this is the Mind that we are to 'put on' (acquire) according to Paul's instruction; for he says, 'Let that mind be in you which was also in Christ Jesus.' Underlying all this putting off and putting on is a science, the science of Life, the science of Christ, or "Christian Science,' as named by its re-discoverer, Mary Baker Eddy.

"In the first edition of her great work, 'Science and Health,' she plainly stated the Principle and laws governing this change of mentality from a believing, mortal or temporal state to that perfect changeless understanding or God state, which all must acquire. I particularly mention the first edition because according to my thought the current edition is heavily veiled.

I have acquired, to a certain degree, an understanding of this Science of all sciences, and have

proved that I know by the practical application of this science to the healing of the sick and to other problems of life. In healing the sick man, I followed the instructions given in Science and Health, and when I comprehended why such instructions were given, I knew how God or Truth heals; and when I had made it all plain to my patient, he also knew what had produced his seeming illness, and how the Truth destroyed it. Therefore, he now knows both the seeming cause and the sure remedy.

As Mr. Williams stopped talking, the professor said: "I am much interested, Mr. Williams; so please tell us more."

Mr. Williams, intending to comply with the professor's wish, had just picked up Science and Health preparatory to reading from the book, when the call for dinner was sounded; so he laid the book down, remarking: "I had intended to read you something from our text-book in substantiation of what I have been saying, but I will defer it until some other time."

"Let us immediately reassemble after dinner," said the professor.

"I would suggest that we defer the discussion until to-morrow or the next day," said Mr. Arnold.

"No, that would be too long, and we should be in danger of losing the thread of what we were discussing," said the professor.

"You certainly must be interested," said Mr. Cornelius.

"I am free to confess that I came to scoff, but I candidly believe I shall stay to pray," sincerely said the professor.

"I would suggest that those who wish to hear more on this subject come to this same place at four o'clock this afternoon; that will be after the hottest part of the day has passed," said Mr. Williams.

"Very good. I for one shall be here," said the professor, as they all arose to go to dinner.

CHAPTER III.

THE SILENT WORD.

As they were leaving the dining room, the professor suggested to his friends that they go to the upper deck, seek a quiet spot, and discuss among themselves what Mr. Williams had said. Mr. Cornelius signified his willingness to go, but Mr. Arnold said: "I prefer to take an after-dinner nap, rather than to spend my time discussing something that on the face of it is sheer nonsense."

"I am not so sure that it is nonsense. It seems to me that Mr. Williams knows something about life that we are not aware of," said the professor.

"Mere theory, mere senseless theory," said Mr. Arnold.

"You may call it theory if you like, but according to the results obtained in respect to healing the

sick, it stands at least on a par with the results you claim for your prayers," said the professor.

"I do not care to discuss the matter farther, as I am sure that nothing can be gained from such a discussion. I think there is much more to gain in a quiet, restful after-dinner nap. I will look you up later in the day." With these words, Mr. Arnold strode away.

The professor watched the receding figure and, at length, turning a smiling face to Mr. Cornelius, he remarked, "I think something that Mr. Williams said must have rubbed Mr. Arnold's fur the wrong way."

"He got nothing that he did not deserve. We went to hear about Christian Science, and he should have left his theology boxed up, and listened to what the other fellow had to say, the same as I did."

"You are right, but you know their attitude of old just as well as I do, that he who does not agree with all that the minister says must be a fool," said the professor.

Mr. Cornelius laughed aloud, as he remarked, "That's right."

"In this case, I think the man has had all that he can stand for one round at least. Did you see the look he gave Mr. Williams when the latter said that he had gotten through with the farce of importuning and beseeching a changeless God to heal the sick?"

"Yes, I noticed, and if looks were bullets, Mr. Arnold would be in demand to-morrow to say in a doleful monotone, 'He was a good man; peace be to his ashes, and God have mercy on his soul.' "

"Ha, ha," laughed the professor. "I really enjoyed this set-to between these two men of the cloth."

"Mr. Williams is no longer an active clergyman; you will remember that he stated that he had resigned," said Mr. Cornelius.

As the two men had been talking, they had been walking to the upper deck, and now the professor pointed to a secluded spot, as he answered, "Yes, I remember."

Both having seated themselves, the professor again said, "I am of the opinion that Mr. Williams knows something about life that we do not know."

Mr. Cornelius smiled, saying, "It is apparent that Mr. Williams has got you, but he did not fool me any."

"What do you mean?"

"I will tell you. Like yourself, I have read the Bible a great deal in times past, especially the New Testament, and I came to the conclusion that Jesus of Nazareth was a master hypnotist, and that he healed through hypnotism; and from what Mr. Williams said, I believe that these Christian Scientists have in some way discovered the same method of hypnotizing the sick and making them believe that they are well. You know that I am not the first to state that Jesus was a master hypnotist."

"Well, well, so you have that thought. I had this same thought ten or fifteen years ago. And you candidly believe that the healing attributed to Christian Scientists, is accomplished through the hypnotic art?"

"Yes, I do," asserted Mr. Cornelius in a very positive way.

"Well, I don't," said the professor just as decidedly.

"But you had thought so until to-day."

"No, I did not; I gave up that view many years ago."

"What caused you to change your view?"

"I personally visited a Christian Science practitioner years ago, and had him give me a treatment, and there was nothing in the treatment that in the least resembled the methods employed by hypnotists."

"What you say interests me, as I have been told by others that the method was much the same."

"Not at all."

"What makes you so positive, professor?"

"Because I have also dabbled in hypnotism, and have seen some of the best American and foreign hypnotists work, and have closely observed their methods, when I was striving to learn the art, and

there is not even a resemblance in their methods, to the method of the Scientists."

"I have seen people hypnotized, but never saw a Christian Science treatment given. Would you mind telling me of your experience?"

"There isn't much to tell. I went to the office of a practitioner and told him I wanted a treatment for headache. The gentleman requested me to be seated in a rocker, and after a few remarks about the goodness and all-power of God, he handed me a book and told me to read while he gave me silent treatment. He then bowed his head on his hand as though in deep thought or prayer, and at the end of perhaps twenty minutes he looked up at me with the remark, 'You have gotten relief, have you not?' I hesitated a moment to make sure that I was no better, then answered, 'No, I have not experienced any relief.' Then the practitioner promptly remarked, 'But you will shortly.' I then asked him if the treatment was over and he said it was. I was surprised, for I did not see him do anything, and supposed the treatment was yet to come. Then I recalled that he

had said, 'I will give you silent treatment.' I am sure he did nothing more, for I did not read as he told me to do, but kept close watch of the practitioner."

As the professor said no more, Mr. Cornelius asked: "And was that all there was to the treatment?"

"Yes, only that I asked him how much I owed him, and he said one dollar. I paid him, and as I left his office the thought that 'a fool and his money are soon parted' came to mind."

"I should think it would. Why, that is worse than the shell game of the circus fakir, for there you at least get a guess for your money, even though there is no coin under either shell;" and then Mr. Cornelius laughed heartily.

"Yes, I felt as though I had been robbed in broad daylight; but before a half hour passed I happened to think about the headache, and to my surprise it was gone. I even wrinkled up my forehead trying to sense it, but it wasn't there."

"You are really not in earnest?"

"I was never more so."

"Then you got value received for your money, after all."

"Yes, it was worth more than a dollar to be relieved from the pain."

"Still I am of the opinion that it was done through hypnotism."

"I am sure it was not."

"You were hypnotized and did not know it."

"I tell you, no, for I had been hypnotized before and know how it feels. Besides, I have never known of a hypnotist who could hypnotize another, and never move a muscle, and not even look at his subject."

"Well, then, it was done through suggestion."

"I am not able to say; but if it was done through suggestion, it was done inaudibly, as no word was spoken during the treatment."

"I believe that is the way it was done. You will remember that the man said he would give you silent treatment. He no doubt meant that he would give you inaudible suggestions."

"I am inclined to think as you do, especially since Mr. Williams made the assertion that he had given up the farce of beseeching an unknown God for aid. Still, I am sure that Christian Scientists strenuously deny that their method is suggestion."

"Why not ask Mr. Williams to explain the difference between hypnotism, suggestion, and Christian Science?" said Mr. Cornelius.

"A good idea. I will ask him at the first opportunity. By the way, have you noticed that young couple over there?"

"Yes, and their actions bring back thoughts of my own happy courting days."

"They seem much taken with each other."

"Yes, it seems so."

At this point the conversation seemed to lag, and almost unconsciously the professor drew his watch from his pocket and at once said: "Why it lacks only a few minutes of four, which is the hour for our meeting Mr. Williams. Come, let us be going."

As they drew nearer to the couple of whom they had been speaking, the professor chanced to look in

their direction. Recognizing them, he called Mr. Cornelius' attention to them, saying, "Do you know them?"

Mr. Cornelius looked in the direction the professor indicated and said, "Well, if it isn't Walter and Gretchen."

"Yes, it is they," said the professor with a broad smile.

CHAPTER IV.

MATTER AS GOD.

A few moments later, they arrived at the appointed place, and saw that Mr. Williams and Dr. Thompson were already there, but that none of the rest of the Williams' party were present. Neither did they see anything of Mr. Arnold.

After the usual greetings, Mr. Williams asked, "Isn't Mr. Arnold coming?"

"We do not know. He left us immediately after dinner to take a nap, expecting to join us later in the afternoon, but we haven't seen him since," said the professor.

"Oh I think he will come," said Mr. Williams. "At any rate, we will wait with our discussion for a few minutes."

"Mr. Williams, if it is agreeable to you, I should

like to have you answer me a question while we are waiting," said the professor.

"I shall be glad to do so, if I can."

"What difference, if any, is there between hypnotism, suggestion, and Christian Science?"

"Christian Science is the direct opposite of the other two," said Mr. Williams.

"But can you not enlighten us further, so that we can understand the difference?"

"If you had a sufficient understanding of Christian Science so that you could demonstrate its Principle, you would at once recognize the difference. Without this understanding, it may be hard to make you understand. However, there is the same difference between Christian Science and hypnotism and suggestion, that there is between will force, and reason. Suggestion, you know, is merely a milder and more subtle form of hypnotism; for its suppositional power, like hypnotism, has its root in will force."

"I believe I can comprehend a little of what you

have said, but can you not tell us still more plainly?" asked the professor.

"Perhaps this statement will make the matter more plain. Christian Science is the science of true reason, and is based upon Truth, God, while hypnotism or suggestion is the shifting, changing, unscientific method of blind belief, based upon the human will. The practice of Christian Science is ever helpful and upholds the golden rule, 'Do unto others as you would have others do unto you,' while the practice of hypnotism and suggestion is often in accord with the twentieth century paraphrase of the golden rule, 'Do others, or they will do you.' Can you now see the difference more plainly?"

"Yes indeed, I can see that the human will stops at neither right nor wrong in the accomplishment of its purpose, while true or right reason ever says, If I cannot accomplish my purpose by right or fair means, I will use none other."

"Do you also distinguish the difference, Mr. Cornelius?"

"Not very clearly. Still, I can see that there is a difference."

"Can you clearly recognize the difference between 'belief' and 'understanding,' as the words are commonly used?"

"Oh yes, I can see a difference very plainly."

"So plainly that you can see that they are opposite kinds of mind?" asked Mr. Williams.

Mr. Cornelius hesitated a moment, then remarked: "Since you have called my attention to this difference, I see that it is greater than I supposed, but I cannot agree that they are directly opposite."

"Perhaps they are not always opposite in ordinary human affairs, because ordinary human affairs are usually carried on in the same kind of mind, namely, mortal mind. For instance, I would not say that a miner's belief that there is gold in a given ledge of rock is opposite to his later knowledge that there is, after he has had pieces of the rock analyzed. But in the realm of religion, belief and understanding are opposite kinds of mind. Belief is formed from

observation, or by induction from evidence gained through the physical senses. Belief is mortal mind. Understanding is gained deductively by reasoning from the nature of God to a given conclusion, independent of the evidence of the senses. Understanding is the reflection of divine Mind, and is immortal mind, directly opposite in kind or quality to mortal mind. On page 288 in Science and Health, beginning with line 9, Mrs. Eddy wrote: 'Supposition and understanding can never combine. When the final physical and moral effects of Christian Science are fully apprehended, the conflict between truth and error, understanding and belief, Science and material sense, foreshadowed by the prophets and inaugurated by Jesus, will cease, and spiritual harmony reign.' This paragraph shows plainly the oppositeness of belief and understanding, they being opposite in the same sense as truth and error. One of the comments in Webster reads, 'Belief is opposed to knowledge or science.' Therefore I think it would not be going too far to say that a believer is one who does not know, and an understander is one who does

know. Webster also defines an 'understander' as, 'One who understands or knows by experience.' "

There was a merry twinkle in the professor's eye as he looked at Mr. Williams. "Then according to these statements, and I agree with them, a person who confesses that he is a mere believer, with no actual understanding of God, is one who is openly acknowledging that he does not know God. I am sorry that Mr. Arnold was not here to go over this with us."

"Why Mr. Arnold, so especially?" asked Mr. Williams.

"Oh, he is such an avowed believer that I think this would have done him much good."

"How about you two gentlemen?" quietly asked Mr. Williams.

"Oh we do not believe in a God, that is, not in a God such as theology teaches," said the atheistic professor.

"Well, what do you believe?" asked Mr. Williams.

"Personally, I don't believe there is a God," said the professor.

"If I recollect rightly, you agreed a few moments ago with the statement that a believer is one who does not know. Therefore I do not see that you are any better off than the man who believes in God. There is little or no difference between the man who claims to believe in God and the man who believes there is no God; for both openly admit that they do not actually know about this important matter, and both are believers and not understanders."

"Ha, ha," laughed Mr. Cornelius, "that's one on you, professor."

"How about yourself?" smilingly asked Mr. Williams.

"Oh I am not like the professor, who believes there is no God; neither am I like the ordinary Christian, who blindly believes in God, for I know God."

"Well, that is refreshing, to say the least," said Mr. Williams. "Can you tell us of your God, so that we may also know him?"

"It is very simple. Still it would be easier to

make you understand, if we were on shore," said Mr. Cornelius.

"Why easier ashore, since God is everywnere present?" said Mr. Williams.

"So He is, but if we were ashore, I could wave my hand and say, 'See the trees, the grass, the flowers, in fact, all living nature, for nature is God.'"

"But the Bible states that 'no man hath seen God at any time.'"

"I don't care if the Bible does so state, I don't believe it."

There was a broad smile on the professor's face as he said, "Be careful, Mr. Cornelius, or you will be in the ranks of the believers."

"No, I am absolutely sure that that Bible statement is wrong," said Mr. Cornelius.

"Will you be able to prove your contention?"

"Yes, for the proof is self-evident, in the very presence of the trees, grass, flowers, animals, and every living thing," said Mr. Cornelius.

"Where is your self-evident proof here on the ocean?"

"The water, the waves, the wind, the fish—and on the desert the sand and stone; for, according to the best naturalists, even the stones have motion or life. All these taken together are my God, and all can be seen, and so the proof is self-evident. If any one contends that they are not God, the burden of the proof lays with him to show why not."

"Mr. Cornelius, I will admit that your views are nearer the actual truth than those of either Mr. Arnold or the professor, but still you are wrong; and if you are willing to listen, I will take the burden of proof upon my shoulders and try to convince you, as I believe you are fair-minded enough to admit yourself to be in error after it has been made plain to you."

"If I am wrong, nothing would please me better than to be set right, especially on this question. I have given it deep thought, and have rested contented in the thought that I was right, until some of the

statements that you made set me to thinking again; so I am ready to give you a fair hearing."

"Thank you. I will begin by asking you a few simple questions, and know that you will answer them fairly."

"Yes, I shall do so, if I can answer them at all."

"Then let us look carefully at your statement that the trees, grass, flowers, wind, wave and rock, are God. I claim that God is real or reality."

"So do I claim that the trees and flowers are real, as is evidenced by their visible and bodily presence."

"Very good. Now answer me, is a fact real?"

"Yes. In times past I have looked for the definition of the word fact, and Webster defines it as reality or truth."

"That is correct. Then, is a tree real?"

"Nothing is more so."

"Then it is a fact, and is a reality?"

"Yes, as is evidenced by the sight."

"Can a tree be destroyed?"

"The substance of a tree cannot be destroyed, but

returns to mother earth, as all naturalists know. The destruction or disintegration of a tree is merely a transforming process, and sooner or later the substance of the tree is again in evidence in other forms of living things. Nothing can be destroyed out of the universe."

"Still, that original tree as we first beheld it has ceased to be."

"Yes, the original tree is gone, but not its substance. That remains," said Mr. Cornelius.

"Then, if the original tree is gone, it was not a fact. You must admit that a fact cannot be destroyed."

Mr. Cornelius looked from the smiling professor to the serene countenance of Mr. Williams, but did not answer.

"Formerly, at times, I entertained a view regarding deity similar to that of Mr. Cornelius, but through careful thought I saw that this view must be erroneous, if the Bible teachings are correct," said Dr. Thompson.

"Perhaps it would be helpful for you to tell us

how you came to change your former views," said Mr. Williams.

"There are many statements in the Bible that conflict with the view, that nature (in the usual sense of the word) is God. Jesus made the statement, that the Father, God, is perfect, *is* good. Now we all know that much of nature is not perfect and that not all of so-called nature is good, as is evidenced by the destructive lightning bolt, the hurricane, the many plagues, etc., all of which are claimed to be products of so-called nature. None of these can in any sense be rightly called good. Then, too, the constant disintegration and destruction seen in material nature show a lack of perfection, while the perfect must be changeless and enduring, to be worthy of the name perfect," said Dr. Thompson. "To be actually perfect is to have no element or quality of imperfection. So we must conclude that all things, such as trees, grass, and matter in general, that can be disintegrated are no facts, and therefore are not primal, or actual Nature, Cause, God."

"Mr. Cornelius, I don't see that you are in any better position than I was a few minutes ago," said the professor.

"While it is true that Mr. Williams has obliterated the material tree from the realm of the real, he has not done so with its substance," said Mr. Cornelius.

"Then you should have said that matter, the substance of the tree and grass and flower, was your self-evident god, and that the tree, grass, etc., are not your god, but the manifestation of your god," said Mr. Williams.

"Perhaps you are right, Mr. Williams, for matter at least is substance or substantial; and although you have robbed me of the forms of nature as my God, you have still left me their substance, matter, which is the same thing."

"We shall see. Can matter, that is, the so-called substance of a tree, be disintegrated and transformed into soil or smoke?"

"Yes, certainly, as you well know."

"Can you disintegrate, or transform a fact, a truth, or a reality in this manner?"

After a moment of silence, the professor broke into a hearty laugh and said, "There goes the rest of your god, Mr. Cornelius."

Mr. Cornelius also smiled, but it was a serious smile. Then looking straight at Mr. Williams, he slowly said: "I believe you have shattered thirty years of absolute conviction in the reality of matter, and I feel confused. I think I will retire, as I want to think it out alone; but before I go I would like to ask whether you have something real and tangible to put in the place of the thought of matter as substance?"

"Yes, I have something as substance that cannot be destroyed, disintegrated, or transformed," said Mr. Williams.

"Very well, but I will not stop to hear about it now, as my thought is not clear. I shall ask you to explain sometime later. Shall you remain, Professor?"

"Yes, I have decided to stop to pray," laughingly answered the professor.

A broader smile lit up the face of Mr. Cornelius,

as he said: "I am inclined to think that I shall be back to pray." With these words he turned and left the three gentlemen, who were all laughing merrily.

"I should have gone with Mr. Cornelius, but I wish to ask you a question or two, which will not detain you long."

"I shall be pleased to hear them," said Mr. Williams.

"Can you explain why it is that Mr. Cornelius became so confused when you destroyed his theory of matter as substance, while I had a feeling of peace and enlightenment come to me when you had shown me that I was in error in believing that there is no God or first cause?"

"You had little or nothing to lose and all to gain. You had never made a power or God of anything nor placed reliance in anything but yourself. Therefore, you lost nothing, but rather gained in self-assurance and courage, when you dimly saw that perhaps there is a perfect and tangible power that you can become acquainted with, while Mr. Cornelius

has been for years depending on matter and its laws as his aid, and the destruction of his belief in them left him, for the time being, without anything tangible to lean upon, having been robbed, as it were, of his god."

"I see, I understand," slowly said the professor. "I shall now do some thinking, but I shall be on hand for the lesson to-morrow morning."

"I shall be pleased to have you."

The professor started to walk away, then turned back and said: "Our friend, Arnold, did not show up this afternoon. Would you prefer that he stay away entirely?"

"Professor, after the little glimpse of truth that you have had, do you think that Mr. Arnold is correct in his views as to God and man?"

"Decidedly not," answered the professor.

"Then he needs salvation as bad as the rest of us, and salvation is KNOWING."

"I understand, and if possible I will bring him with me in the morning."

"Very well, and with the hope that Mr. Cornelius and Mr. Arnold will then be with us, I will defer the continuation of our talk of this morning until after the lesson to-morrow," said Mr. Williams.

"That is what I thought you would like to do, and that is why I have made no reference to the subject. I will go now and attempt to digest what I have already heard. Good day, gentlemen."

Both Mr. Williams and Dr. Thompson politely responded and when the professor was out of hearing, Dr. Thompson said: "A noble gentleman, with an honest heart."

"Yes, and a man that will be a power in our field, when the light of undertsanding begins to burn brightly in his consciousness."

"I am sure of it."

"As there is to be no further talk with our friends to-day, I believe it will be the part of wisdom for us to continue our mental work; for on the morrow our friends may demand much of our time and we must be prepared to give it to them."

"You are right," answered Dr. Thompson, as he assumed an easy position in his chair.

These were the last words that were spoken by either of them until more than an hour later, when the call for supper sounded.

CHAPTER V.

THOUGHT IS CAUSATIVE.

The next morning, as Mr. Cornelius and the professor came in sight of their new-found friends, the professor said: "What a happy lot they are! Not a line of care or worry to be seen on the faces of the entire group."

"Yes, I have noticed this, and I have been told that it seems a natural condition to all that have studied this science any length of time, but I thought it was affected."

"No affectation here at any rate; that is certain," answered Mr. Cornelius.

"Be seated gentlemen," said Mr. Williams, as they came near.

"Thank you," was the polite answer.

"Is Mr. Arnold coming?"

"No, and that reminds me. He is ill, and re-

quested us to ask Mr. Williams to call at his room after we had had the lesson."

"Is he too ill to come here?" asked Mr. Williams.

"Yes. He did not come to supper last evening, so we called in on him. He would have nothing to eat, but thought he would be all right this morning; but this morning he was not able to rise and dress, so we ordered his breakfast sent to his room, but he did not even attempt to eat. As we were leaving, he requested that we ask you to call and see him after the lesson."

"It yet lacks fifteen minutes of nine," said Mr. Williams. "I will see him at once. Perhaps I can get back before nine. If not, wait for me, as I do not think it will be long before my return."

"Very well, we will wait until you come before we have the lesson," said Walter.

Mr. Williams' gentle rap on Mr. Arnold's stateroom door met with a feeble, "Come in, please."

Mr. Williams entered and found Mr. Arnold in

bed. Going up to him he said: "You sent for me. What can I do for you, brother Arnold?"

"It was kind of you to come so quickly Mr. Williams. I did not expect to see you until after your morning's lesson."

"Prof. Fontain told me that you were ill, and as it still lacked fifteen minutes to nine, I came at once, thinking that perhaps I could learn your wishes and get back in time to have the lesson."

"I expected to detain you for some time, and that is why I asked you to come after the lesson. I will tell you what I have been thinking and what I want of you, then you can return to your friends, have the lesson, and afterwards come to see me again."

"All right," said Mr. Williams.

"I ate some lobster salad for dinner yesterday and it has apparently not digested. I know that I should not have eaten it, as it has distressed me in times past. Before I ate it I thought it might make me sick, but I tasted the salad, and it tasted so good that I could not resist the temptation to eat it. I am sure that is the cause of my present illness, as I

have had terrific stomach pains and nausea all night and this morning a burning fever and headache has developed. And with it has come a dreadful fear of becoming dangerously sick on board ship and so far away from home. I have been dosing myself all night with the usual remedies, as I never travel without my little medicine case, but the remedies that I have used seem to have no effect at all, and I wondered if you thought it possible to give me aid through prayer. I should have asked Mr. Cornelius or Professor Fontain to pray for me, but I know that neither one even pretends to know how to pray, but you being a clergyman, I knew that you could pray for me, if you would."

All the while that Mr. Arnold was speaking, his face was terribly drawn, as though he was in intense pain, and as he finished speaking he could no longer repress the groan of anguish that rose to his lips. Mr. Williams drew a chair to the side of the bed and sat down. He then spoke quietly to the sick man, saying: "Mr. Arnold, do you wish me

to pray for you in the old orthodox way, or as a Christian Scientist prays?"

"My God, I don't know how to answer you. But please give me aid, if you can, or I believe I shall soon be beyond aid. I care not what prayer you use, but you haven't the time now."

"The lesson is not in trouble and can wait. You are in pain and ought to be relieved as soon as possible, but you need not fear. Man is not the helpless victim of disease. A simple case of stomach trouble ought not to frighten you, especially since, in your work as a doctor, you have seen many cases of a like character, where the patient because of the intense pain thought he was dying. His fear caused you to smile, as you knew from experience that in a day or two he would practically have forgotten all about his little ailment. Am I not right?"

"Yes, I think you are, but I never had an attack so severe as this one."

"Oh, that is easily accounted for. I dare say that if you had had this attack come upon you at home you would not have feared it in the least, but away

from home and especially on shipboard, the attack caused the fear of death to arise, and you know that fear always aggravates every ill. Quiet the fear and you quiet the trouble in a like degree. You as a minister ought to have remembered that God is an ever present help in time of trouble, and had recourse to Him instead of to your medicine chest."

"I believe that you are right. As a matter of fact, I did pray long and faithfully."

"But placed your faith in the drug instead of God. Just bear in mind that this is merely a temporary matter, a mere passing event of mortal existence, which will soon be over, and you will soon be all right. Place your reliance in God, knowing that He governs all wisely and well. You know that there is nothing fatal to it, and that it will amount to nothing but a memory on the morrow, perhaps in a few hours. Then you will feel like chiding yourself for allowing your sense of fear to almost overcome you."

"You certainly are giving me hope and courage. In fact, I believe I feel a little easier already."

"You naturally would, as it is merely your fear that has made this little thing seem so big. You know that fear is always a magnifier. It continually makes mountains out of mole-hills. Nearly all the so-called terrible things of life are but ordinary, every-day occurrences magnified by fear."

"I am sure that you are right. I have seen much of it in the past."

"Yes, no doubt you have. Another peculiar thing about fear is that it acts much like an echo. Each person that you tell your fears to seems to send back more fear. There is, however, this difference between the action of fear and an echo: the echo gradually dies out each time it is echoed, while fear seems to gather volume through each repetition. So it is wise to choke our fears in the silence of our own thought rather than voice them, so that they will be repeated with increasing power. Crowd out the fear thought by thinking more about God and His goodness and your sense of fear will flee."

"What you say is only too true, but I never gave it a thought before."

"Mr. Arnold, did you ever make a special study of the first chapter of Genesis?"

"No, I don't believe I ever made that chapter a special subject of study. I merely studied it as I have all the rest of the Bible."

"Well I have, and I am sure it is worth any man's time to do so. It cleared up a number of doubtful points for me."

"Indeed, I am glad you mentioned this to me. I shall look into it myself after I am well again. Would you mind telling me what were the points which it cleared up? I do not mean now. You haven't the time, and I am too sick."

"Oh, you are better; at least you said you were easier. Please remember that the Bible teaches that God is all—then sickness is *no thing,* nothing. The lesson can wait. My talk seems to be doing you some good, so I will stay a while."

"Yes, there is no denying the fact that I am better. I haven't had but one of those sharp pains since you came."

"Let us get to the truth concerning you. Jesus

said: 'Ye shall know the truth and the truth shall make you free.' To begin, we will indulge in a little talk on Genesis. I am sure you will be interested, as I was when my attention was first called to it by my son. The verse which I wish especially to call attention to is the twenty-sixth, which you know reads, 'And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.' "

"Yes, I am very familiar with the verse."

"Did it ever occur to you that if man was made in the image and likeness of God, he is surely perfect, else something would be missing from the likeness?"

"Why, I always believed that man was in the beginning created perfect, but that afterwards, through sin, he fell from his high estate."

"Did you ever ask yourself whether or not it was possible for an absolutely perfect being to sin?"

"Why no, but it is self-evident that an absolutely perfect man could no more fall or sin than God could

sin. It is remarkable that I have never thought of that before."

"Yes, it is remarkable that the world in general has not recognized this very thing long ago," said Mr. Williams.

"Still, someone or something sins or has sinned, for we see the evidence of sin all about us."

"It is also just as evident, according to the Bible, that God made every thing that was made, and if anything at all sinned, God made the sinner, for He made all. I have come to look on this evidence of sin and the sinner as incorrect, or a mistaken sense, the same as the evidence of the earth's flatness, which seems evident in whatever direction we look. Nevertheless, the earth, in fact, is spherical."

"Your statement that if anyone has sinned, God must have made the sinner, since He made all that was made, comes almost as a shock to my consciousness; but the logic is clear. If there is reality in sin there must be something that sinned, and according to the Bible, God made all. But did not

Jesus come to save sinners? His mission would not have been necessary if there were none to save."

"Perhaps he came to show them this very truth, that God never made a sinner nor sin any more than the earth is made flat, and that one idea, like the other, is merely a mistaken sense of things."

"Why, you startle me. If this were true, then all the churches are unnecessary."

"Necessary perhaps, as a crutch for the blind believer, but unnecessary to the understander of truth. Churches should gradually be turned into metaphysical schools with competent teachers to teach the truth of Life, free of charge. These schools and teachers should be more readily maintained by those benefited than at present our churches and ministers are maintained."

"But the churches are not teaching that there is no sin, but on the contrary that there is, and that man is a sinner."

"This is merely because the teachers are laboring under the same mistake that their followers are. You will remember that in times past the recognized

teachers also taught that the earth's surface was flat."

"That is all very true."

"It brings to my mind Jesus' statement, 'They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.'"

Mr. Arnold sat up in bed, as he said, "Do you actually think that this statement applies to the present church, its teachings, and followers?"

"Yes, I do; and here let me call your attention to something more that confirms my view. In the verse which I quoted from Genesis, it is stated that God made man in His image and likeness. Then man *is* God's image and likeness, and it follows as a necessary sequence that the original, or God, would have to sin before man could do likewise; for an image can do nothing of itself. It merely images forth the doings of the original."

"My God, can this be the fact? If it is, then I have been preaching nothing more or less by inferance, than that God is the originator of sin, and is Himself the original sinner. For I have always

preached that man is a sinner, and if in reality man is image, as the Bible declares, then I have been unwittingly accusing his Maker of all manner of evil doings. I shudder to think of my punishment for wrong doing, if this is true."

"You need not, for all a mistake needs at any time is correction, and then the penalty ceases."

"I am deeply interested. Can you tell me more?"

"I will tell you of a mistake that, until a few years ago, was as universal in human thinking as was at one time the belief of the earth's flatness. Each man has thought that he is a body possessed of a soul or mind, when the reverse is true. We all act as though the body is the governor. It is as though the pump of a wind mill should say to the wind motor above, I do the pumping and make you rotate. If the wind motor were ignorant of the true state of affairs and agreed to this false view, it would enter into a sense of self-deception or self-mesmerism and would falsely believe that it was being rotated by the pump, when the fact was that the pump never had any power of its own but was merely showing

forth the power transmitted to it by the motor. So it is between our mind and body. The mind is the motor of the body, and the body in regard to its action and feeling stands in the same relation to the individual mind that the pump stands in to the wind motor. The power to think is mental and must necessarily be the governor, for the body does not think. It is the mentality that is conscious and not the body. It is the mentality that sees, feels, hears, tastes and smells, that reasons and learns, and the body does none of these things. The body is merely effect, all causation being mental. But mankind, through self-deception, imagines that the body is the cause of sickness and can of itself become deformed. Mrs. Eddy makes the matter plain in the following statement from Science and Health, page 403, line 14: 'You command the situation if you understand that mortal existence is a state of self-deception and not the truth of being. Mortal mind is constantly producing on mortal body the results of false opinions.' Again, on page 248 of Science and Health, Mrs. Eddy wrote: 'The

sculptor turns from the marble to his model in order to perfect his conception. We are all sculptors, working at various forms, moulding and chiseling thought. What is the model before mortal mind? Is it imperfection, joy, sorrow, sin, suffering? Have you accepted the mortal model? Are you reproducing it? Then you are haunted in your work by vicious sculptors and hideous forms. Do you not hear from all mankind of the imperfect model? The world is holding it before your gaze continually. The result is that you are liable to follow those lower patterns, limit your life-work, and adopt into your experience the angular outline and deformity of matter models.' From the above we see that the body is the effect of thought, and in the same way all things that we see are effect and not cause, for the cause is mental and cannot be seen with the physical eyes, but cause can be understood by the mind."

"Wonderful, but I am inclined to believe it is as you say."

"I am glad that you agree with me."

"What you say is so reasonable that I can hardly think otherwise."

"Very well. Now follow me closely. According to the above statements, your body is effect, and if it seems to feel anything, it is not really the body that feels, it is the mind. Remember the pump and the wind motor. It is not the body that makes the body go, nor the body that makes the mind act, but it is the mind that makes the body act. Then, if there is any disturbance in the body, it is caused by the mind. Therefore we see that all disease is of mental origin; that is, it is caused by thought, by erroneous or mistaken thought to be sure, but still by thought or belief, or wrong mental action. Your stomach cannot think. Not being able to think, it could not and did not know that you ate some lobster salad. The stomach, not having the power of thought, could not feel. The lobster salad was dead, hence it had no action. From whence, then, came all this seeming trouble? I will tell you, erring thought is the mischief maker. Yesterday, as you were eating the salad, you said you thought that it would cause

you trouble. This false thought was the trouble-maker in your case, but in many cases of sickness other causes of trouble than the personal expectation of evil need to be taken into account. We have now discovered the erroneous cause of your particular ailment, and this uncovering is the beginning of its destruction. We will now finish the work. You admit that God is omniscient or all-wise, the perfect intelligence or Mind. This being true, we must admit that there is only one Mind, since there is but one God. God, Mind, Cause, being perfect, the effect, His thinking, must be perfect. Then in reality there can be no such thing as erroneous thought or erroneous effect, unless there are two creators, which we agree is not true. So all that we have left is perfect Mind or God, as cause, and perfect man, idea, as effect. The only conclusion that can rationally be drawn, is that God never made sickness any more than He made sin, and never made a man that could be sick any more than He made a man that could sin, the appearance of sickness and sin being false testimony, like the earth's seeming flatness. Man is God's image

and likeness, and as God remains eternally exempt from sin and sickness, His image, man, must also remain exempt. So, in reality, Mr. Arnold, you have merely been laboring under a sense of self-deception, self-mesmerism, the same as would the wind motor if it believed that the pump had the power; and as you now have had this state of deception cleared up, you are free from it. Come, get up and dress yourself, and we will go to our friends and have the lesson together."

Mr. Arnold glanced at Mr. Williams in surprise, but made no attempt to get out of bed, and started to say, "But———."

"We have detained our friends a long time; we can continue our talk while you dress."

"I am afraid ———."

"There is nothing to be afraid of. Remember, God made everything that was made and pronounced it all good. Besides, while I was talking to you I took note of your improvement. You have not had the least bit of pain in the last twenty minutes, and

your face shows that all your sense of fever has gone."

"Very well, I shall make the attempt, but I shall hold you responsible, if I have a ret ——."

"There isn't anything to return. It wasn't anything in the first place but a false sense externalized on the body. I told you truth and the truth has made you free, as Jesus said it would."

"Surely I am better and I am thankful to Almighty God."

"Deeds speak louder than words. Show your thankfulness by getting up. Remember that God gave man dominion. Therefore you are not the helpless victim of the prince of darkness. James bids you, 'Resist the devil, and he will flee from you.' This false sense, this seeming illness, is not good. Then it is not God-made, and therefore is not real and must have come upon you through the prince of darkness, ignorance of good, the only devil there is. Resist him, resist him. Declare with all the power of an honest heart that God made man perfect and

that therefore man must be the perfect, spiritual idea of God."

"I will," came from the lips of Mr. Arnold in a determined tone of voice, as he was aroused into action by the powerful words of truth that came out of the very heart of Mr. Williams.

"Good! you are healed. Truth, God, has again proven Himself ever-present and the master of error, the prince of ignorance, the god of this mortal world."

"I don't fully understand you, but I know that you are filling my thought full of conscious power, and my sense of fear has entirely departed."

"So has your false sense of illness."

Mr. Arnold slowly felt of his forehead, then laid both hands upon his stomach as though he was trying to feel if there was any soreness left. "It's very remarkable, but I believe it is nearly all gone."

"You say, 'I believe it is nearly all gone.' You should say definitely and positively that it is gone. In fact, it never was anything but an illusion,—as real, perhaps, as the ghost conjured up by the

frightened sense of a child upon a dark night, but no more real when the light of truth falls upon it."

"It is a mystery where it all went to in so short a time."

"It went to the same place as the child's ghost, and in the same way. You are ready? Come, let us go;" and linking his arm in Mr. Arnold's, they left the state-room. As they went up the stairs, Mr. Arnold remarked, "Strange, but I am not even weak."

"Nothing strange about it at all. You have heard of fear making a person so weak that he could not stand. Your sense of weakness did not come from your seeming trouble but from your fear of it, and when this fear was destroyed the weakness which was merely the effect of the fear also had to disappear."

"Mr. Williams, I am inclined to think that this is the work of God."

"Not the least doubt of it. God, Truth, has set you free."

"Our friends will be very much surprised to see

me coming with you to hear the lesson, and apparently well."

"Mr. Cornelius and Prof. Fontain may be surprised, but *my* friends would have been more surprised if I had not brought you."

"'Did you tell them you would bring me?"

"No, it wasn't necessary, *they knew it.*"

"I don't understand."

"You will, later on. I wish now to call your attention to your remark. You said, 'apparently well.' This is a subtle suggestion of the evil one that God, Truth, is not entirely perfect. Man (the body) is the image and likeness of God (Mind), the tangible identity or witness of mentality. Therefore, if we (each individual mentality and embodiment) are the invisible likeness and visible witness that God, Mind is, and also what He is, then that individual who claims he and his body is not perfect is bearing false witness about God's perfection, thus breaking the commandment, 'thou shalt not bear false witness'."

"Your peculiar way of putting these Bible statements startles me."

"It's high time that you were startled enough to awaken from the dream of life in matter. 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.' "

As Mr. Arnold and Mr. Williams came into view, Walter Williams turned to the professor and Mr. Cornelius, saying: "I told you that father would bring Mr. Arnold with him."

"It surely is Mr. Williams and Mr. Arnold, but is Mr. Arnold healed?" asked the professor.

"I am sure of it," said Walter.

"He may be some better, but he was too sick a man to be healed in less than an hour," said Mr. Cornelius.

"He don't walk as though he was ill," said the professor, as he closely observed the approaching pair.

"I am sure that you will find him entirely recovered," said Walter.

"I will have to hear it from his own lips, before I believe it," said Mr. Cornelius.

"I am sure that you will hear it," said Walter.

Mr. Williams and Mr. Arnold were now so near that no further remarks were passed, and a moment later Mr. Arnold stood before the group and said with much ferver, "Thank God, I am well again."

"You mean that you are very much better, and we are all glad," said Mr. Cornelius.

"I wish you to know that I am entirely well. Not one trace of my illness remains," said Mr. Arnold.

"There was a puzzled look on the faces of both the professor and Mr. Cornelius, and the former was about to say something further, but Mr. Williams stopped further remarks by saying, "Walter, I think we will have the lesson now, as we are already an hour behind the time set for it."

"Very well," said Walter, as he and Gretchen took the seats they had occupied the day before.

They proceeded as on the previous day and there was nothing in the behavior of any of the Williams' party that would have indicated that anything out of the ordinary had taken place that morning. In fact, to them the frequent quick healings accomplished by Walter and his father had long since

ceased to be remarkable. Still some cases needed much time and labor.

It could have been observed that Mr. Arnold was more attentive to the lesson than he had been the day before, and Mr. Cornelius and the professor indulged in frequent knowing glances that spoke volumns, as they gradually became aware that Mr. Arnold was indeed entirely well. It also taxed their patience to wait quietly until the lesson was over, before they could have their curiosity satisfied as to how the healing had been accomplished. In due time the lesson was finished, and the last words were hardly read before Mr. Cornelius turned to Mr. Arnold with the question, "What restored you so quickly?"

"I am sure it was the work of God," said Mr. Arnold with much feeling.

"Please tell us about it."

"There don't seem to be anything in particular to tell. Mr. Williams came to see me at my request, as you know, and I asked him to pray for me, but instead he talked to me as no man ever did before,

telling me truth in words that I could comprehend, and gradually, as I grasped the import of his words, all sense of fear left me and also the pain. Later, Mr. Williams asked me to rise and dress, which I did, and here I am."

"Didn't Mr. Williams give you treatment, or pray for you?"

"Not to my knowledge."

"Then what makes you think that God healed you?"

"Because I am sure that no mere human agency could have accomplished so great a work in so short a time."

"Is that all you can tell us?" asked the professor.

"Yes, only to repeat that I am entirely well at the present moment," said Mr. Arnold.

The professor now glanced sharply at Mr. Williams and thought he detected the faintest trace of a smile on his face, so he said: "Mr. Williams, you know how the healing was accomplished. Will you please tell us about it?"

"It is not customary for a practitioner to talk

about any certain case without the sanction of the patient. If Mr. Arnold has no objections, I will tell of his healing."

"I certainly have no objections. In fact, if there is any tangible explanation of the occurrence, I shall be as pleased to hear it as any one," said Mr. Arnold.

"You were healed by the spoken word, and I should have told you all about it later, Mr. Arnold, anyway, as I think that when Truth, or God, has wrought a wonderful work for anyone, that one ought to be informed as to what healed him, so that he can give credit where credit is due. To begin with, I will call to your minds, what I said yesterday about the patient with the heart trouble. You will remember that I asked Mr. Arnold whether he believed that God is Truth, and when he said he did, I said that I told the patient with the heart trouble the truth about God, and as he comprehended the truth it brought about a corresponding change in his mentality, thereby changing his belief of sickness to the understanding of man's unchangeable perfection, as the image and likeness of

God. Therefore, Truth, God, Mind, did the work, as there was no other means used. You are at liberty to ask Mr. Arnold as to whether or not I used any other means in his case."

As the professor and Mr. Cornelius now looked toward Mr. Arnold, he said: "I am greatly astonished, and I freely confess that not until this very moment was I aware that Mr. Williams had any special thought of healing me, when he laid before my thought the absolute perfection of God and man. (Soul and body). He did this and nothing else, and so logically and reasonably that there was nothing for me to do but accept his statements; but I did not ascribe my recovery to what Mr. Williams had said. Therefore, I cannot understand it at all."

"Gentlemen, when Mrs. Eddy, the discoverer and founder of Christian Science, discovered the Christ method of healing she also learned that all disease is of mental origin, and that sickness is the visible embodiment or externalization of erring mentality, and that Truth, God, realized, destroys this error of mentality and then the normal state of harmony

is obtained. The externalized, visible embodiment of a harmonious mentality is health. This is what has taken place in the consciousness of Mr. Arnold. The erring thought was destroyed by my words of truth, and the normal or harmonious state was obtained. His surcease from bodily illness is the visible proof or demonstration that Truth, God, is ever present and ever ready to heal all the ills of mankind. I spoke the word, or truth, orally, and every word of truth that I uttered was backed by the absolute conviction that it was the truth. This conviction, and understanding of what truth really is and does, I gained by a careful study of the first edition of Science and Health and the Bible. This study, together with the actual practical application of what I had learned, has made me certain of the reality of good and of the unreality of evil. It is not a mystical power that some have and others have not. It is available to all, and may be learned by all, and sooner or later *must* be learned by all for salvation is not believing but knowing, as the Bible states, 'Acquaint now thyself with God and be at peace.' "

"Mr. Williams, such a God as you have portrayed, I long to know. Tell me how to acquaint myself with Him and I will not cease work until I know Him. I will now confess that I came to scoff but I have decided to stay and pray," said Mr. Cornelius, with more feeling than he had at any time shown in Mr. Williams' presence.

"How is it with you, Mr. Arnold?" asked the professor.

"In all honesty, I do not know. My wife, a bishop's daughter, my children brought up to the strict orthodox faith, my friends, my many parishioners, seem all to tell me to flee from this new doctrine, while my own mind and heart tell me it must be the truth. I am afraid I cannot now decide. I also realize that I owe Mr. Williams a debt of gratitude, and it seems it would be showing anything but gratitude if I did not continue this study."

"Mr. Arnold, don't let any thought of me influence you in the least. I realize your position keenly, having myself passed through the same ordeal. Do not decide at once, but take time to think

it all over by yourself. If you do not wish to continue in the study with us, and yet wish to investigate for yourself, we shall be glad to give you any reading matter that we have for your private perusal."

"Mr. Williams, I thank you. I will take your advice and think matters over at my leisure."

"Now, as we still have about a half hour before dinner, I will continue our little talk of yesterday."

"Yes, do," said the professor.

"I think I was just on the point of reading something from Science and Health, yesterday, when the call for dinner came. Mr. Arnold and I had been discussing healing through prayer, and I was trying to point out the difference between healing through believing and healing through understanding. I was claiming that actual healing is accomplished only through the understanding. I will now read you a verse from our text-book. On page 12, beginning with line 21, we read: 'The common custom of praying for the recovery of the sick finds help in blind belief, whereas help should come from the

enlightened understanding. Changes in belief may go on indefinitely, but they are the merchandise of human thought and not the outgrowth of divine Science.' "

"I have heard your words, but I do not yet see the light," said Mr. Arnold. "Can you not point out the meaning?"

"How absolutely true are the words of Mrs. Eddy when she states on the first page of her preface to Science and Health: 'A book introduces new thoughts, but it cannot make them speedily understood.' And so I have found it necessary on many occasions to explain to my patients, just what some sentences mean to me. The above statement that help should come from the enlightened understanding instead of blind belief, according to my sense of it, can well be explained by Mr. Arnold's case. He asked me to pray for his recovery. If I had not had my understanding enlightened through the study of Christian Science, I should have prayed for Mr. Arnold in the old orthodox way. Now please remember that Christian Science claims that all dis-

ease is of mental origin. If Mr. Arnold had had any faith in my praying, this faith would, to a certain extent, have changed the condition of his mentality to a more hopeful or better condition than it was in before I had prayed, and his body would have shown forth or externalized this more favorable condition, not because my prayer to an unknown God had been heard and answered, but simply because the quality of his thought or mentality had been changed through his faith in my prayer. As he found himself better he would have attributed his improvement to the God to whom I was praying, but his feeling better would have been merely the result of his own blind belief. Now what really happened was this. My thought or mind had been enlightened to such a degree that I actually knew that all disease is of mental origin, as Mrs. Eddy teaches, and that Truth, understood and practiced, is the corrector of all that is not true. Knowing this, my consciousness was much like a reflector, reflecting this same truth into the consciousness of Mr. Arnold, dispelling his false sense of dis-ease with the spiritual or true sense of

ease, thus destroying his false belief through enlightening his understanding. His body imaged this change in his mentality as truly and correctly as the mirror will image any change of the form that is before it. To make this enlightenment permanent, I have been explaining the erroneous action of mortal mind on its embodiment and also the perfect action resulting from divine Mind. I shall now read you another verse from Science and Health, in which Mrs. Eddy speaks of the action or control of Mind over the body. On pages 417 and 418 we read: 'Explain audibly to your patients, as soon as they can bear it, the complete control which Mind holds over the body. Show them how mortal mind seems to induce disease by certain fears and false conclusions, and how divine Mind can cure by opposite thoughts. Give your patients an underlying understanding to support them and shield them from the baneful effects of their own conclusions. Show them that the conquest over sickness, as well as over sin, depends on mentally destroying all belief in material pleasure or pain.' This complete control of

Mind over body is what I have been trying to make plain to you in conformity with the instructions of our text-book. I think we will now stop for to-day, and if any of you gentlemen wish to read in our text-book, we will gladly loan it to you, as we have several copies with us."

As Mr. Arnold, Mr. Cornelius and the professor wended their way to their rooms, they each carried a copy of Science and Health with them.

CHAPTER VI.

THE PRINCE OF DARKNESS.

For four successive days the Williams party met daily to hear the lesson read, but they met alone. Mr. Williams had spoken to the professor and Mr. Cornelius, but as they said nothing on the subject of Christian Science, Mr. Williams thought it wise not to ask any questions. Walter and the professor had had a short talk on the subject, and the professor had told him that he was busily engaged reading and studying Science and Health. Mr. Cornelius asked Dr. Thompson some questions pertaining to the origin of evil, and Dr. Thompson did the best he could to induce Mr. Cornelius to stop the unprofitable search for the origin of evil, telling him plainly that he had spent much time in this fruitless search himself, and tried to explain to him, that as the allness of good became apparent, he would correspondingly

loose his false sense of evil as a reality, and its nothingness would appear, and therefore it would be seen to have no origin; but Mr. Cornelius was not to be turned from his search. Not one in the party had seen Mr. Arnold long enough to speak more than a passing word. Several times the three gentlemen were seen earnestly talking together, but upon what subject was not known. Therefore, when all three made their appearance upon the fifth morning, stating that they had decided to come to study the "Plain Talk" lessons daily, the Williams' party were pleasantly surprised.

As Mr. Arnold and his friends had heard the questions on No. 1 "Plain Talk" discussed, Mr. Williams suggested that they continue the lessons by taking up the questions pertaining to booklet No. 2, and as he said this, he handed each of the visitors the booklet entitled "Thinking" and a moment later, read the first question from the question sheet, and received an answer from Mrs. Williams, Dr. Thompson and Gretchen.

The visitors listened attentively to the answers

and also the fuller explanation by Mr. Williams on the first three questions, but when Mr. Williams read the fourth question, "What is thinking the cause of?" and Walter answered, "'Everything," Mr. Arnold said, "That answer is contrary to Bible teaching, for God is the cause and creator of heaven and earth."

Mr. Williams looked at Mr. Arnold and answered, "I am glad you voiced your objection and it is evident from your statement that you do not agree with the opening Shakespearean statement that 'there is nothing either good or bad, but thinking makes it so'."

"When you imply that thinking is the sole cause and creator, namely, God, then I must object for this is contrary to the teachings of all Christian religion," said Mr. Arnold.

Mr. Williams held up the little "Plain Talk" booklet as he said, "that is just the point that Mr. Walter points out. Listen to this from page two, 'to sum the matter up in a few words: If the Shakespearean statement 'that there is nothing either good

or bad but thinking makes it so' is correct then the entire teaching of the present Christian religions are wrong.

No other logical solution can be arrived at, for if *thinking makes* everything both the good and the bad, then *thinking* is the cause and creator of all." Mr. Williams looked at Mr. Arnold and his friends as he added, "It appears to me that the first step necessary for us is to prove or disprove Shakespear's statement that thinking is the sole cause and creator of all."

"I am sure you will not be able to prove that thinking is the sole cause of all that exists," said Mr. Arnold with a smile.

Mr. Williams also smiled as he replied, "I shall try to prove it to you in as brief a way as possible; first by taking your standpoint of a personal God as being the creator, and second, through plain common sense.

Could your personal God have created anything without thinking of it or about it? No. Then even

your personal God could not create anything only through thought. However, common sense reasoning has led me to understand that the idea of one large or great personal God as the creator of all is a great mistake. The one God or creator means that there is only one Creative Cause or element in the universe and it has now been discovered that this one causative thing or element is consciousness or mentality, and that it creates or causes to appear all that we see in the objective universe, through thinking."

"Mr. Williams, you astound and shock me but you have given me no proof," said Mr. Arnold.

"Very well, here is the proof. Suppose we take all *thought* out of the universe; all action, life, consciousness and feeling would be gone and also all form for there would be nothing to recognize that which we call form. Now bring back just the one thing, namely, *thought,* and everything would go on as formerly thus proving conclusively that thought or thinking is the sole cause and life of all."

"Almost you convince me," said Mr. Arnold, somewhat startled by his own words, then added, "let us continue the questions for I may hear something that will give me light."

The questions were continued to the end and found the Professor and Mr. Cornelius in full accord, but Mr. Arnold was still much confused, and said "I am not so conceited that I thought I could master the whole of this science, if it prove to be a science, in four days, but it seems to me that if I had never studied mathematics and had applied myself to it uninterruptedly for four days, I could at least do simple examples in addition."

"If you had known enough beforehand to know that there is such a thing as addition in the science of numbers, and had applied your attention to the study of addition exclusively, then I should think that it would have been possible for you to have done sums in addition, provided further that you had taken a pencil and paper and had actually tried to add. But if you were not familiar enough with the science of numbers to know that you must start

with addition, and had spent your time in poring over subtraction, fractions and cube root as well, I am sure you would have known no more of the science of numbers in four days' study than you now profess to know of Christian Science. Furthermore, if you had spent four days on the text-book of mathematics with perhaps the unconscious intent, because of former contrary views, to disprove it as a science, you would have known less at the end of four days of study than when you began.

When Mr. Williams ceased, there was a moment's silence. Then the professor said: "Well, well, Shakespeare was right. 'What fools we mortals be.' To think that we could expect to gain a demonstrable understanding of a science in four days, and during most of that time be seeking to criticize instead of to understand!"

"It would seem to me that the fact that you three intelligent men have searched for four days in the text-book of this science for something with which to refute its teachings, and without success, ought

to have awakened you to the probability of its actually being a science."

"That is just the point. We think we have found several statements in that book that are utterly irreconcilable with our reason, and that is why we are again in doubt," said Mr. Arnold.

"It is your reasoning that is at fault, and not the book."

"A very broad statement. Can you prove it?" slowly and coldly said Mr. Arnold.

"I am sure that I can," decidedly said Mr. Williams. "Please name one of the statements that you think unreasonable."

"The statement that evil is unreal is self-evidently wrong, for we see it all about us."

Mr. Williams turned a smiling face toward Mr. Cornelius and asked: "What say you, Mr. Cornelius?"

Mr. Cornelius smiled broadly as he said: "I haven't a word to say. I had my claws clipped back so far, when I tried to substantiate the reality of matter, that I want to wait at least until they grow

out to their normal length before I attempt to do any more scratching."

"Ha, ha, ha," laughed the professor, "'A burnt child dreads the fire.' So you are going to let Mr. Arnold pull his own chestnuts from the fire?"

"Exactly," dryly said Mr. Cornelius, and then he and the professor laughed heartily again.

Mr. Williams kept his merriment down to a modest smile, for fear of offending Mr. Arnold, who not having been present at the time Mr. Williams had refuted Mr. Cornelius' views, as to the self-evident god of matter, now looked at his two laughing friends and asked, "It seems that there is a joke somewhere. Is it on me?"

Mr. Cornelius stopped laughing, and looking at Mr. Arnold he said: "No, the joke is not on you, that is, not yet, but I am much inclined to think it will be, if you insist in upholding evil as a reality." Then he and the professor laughed again.

"I don't understand," said Mr. Arnold.

"Never mind, you will after a while," replied Mr. Cornelius.

"Mr. Arnold, I will explain. Mr. Cornelius and I had a talk on the unreality of matter, and he came out second best," said Mr. Williams, then he added: "Let us return to the consideration of the statement that evil is unreal."

"Very well, I contend that it is very real, and offer as irrefutable evidence the sin and woe that we see upon every hand," said Mr. Arnold.

"Which would be very convincing evidence, did I not actually know of the unreliability of this very evidence," said Mr. Williams.

"Why, Mr. Williams, you would not deny the evidence of your own eyes?" said Mr. Arnold, spiritedly.

"Yes I would, if reason and experience told me otherwise," answered Mr. Williams.

"But reason and experience don't tell you otherwise."

"I beg to differ with you, for they surely do."

"Oh there is no possible ground upon which we may meet, if you intend to deny the evidence of

every-day life, which we can find all about us at any moment."

"Do you think such evidence irrefutable?"

"Yes, decidedly so."

"We shall see, and for the matter of illustration, I shall take the contending position regarding something else, the visible evidence of which is at this very moment present, and you will see how easy it is for you, because of reason and past experience, to refute my statement."

"I don't think this possible."

"We shall see. I contend that there is no ground in the world and offer as self-evident proof the water that is at this very moment all about us. Do you think that you can refute this absolute evidence of your own eyes?"

Mr. Arnold sat back in his chair and looked steadily at Mr. Williams and the professor gave Mr. Cornelius an unobserved nudge, and the latter answered with a slight nod of the head.

Mr .Williams waited a moment for Mr. Arnold to reply, but as he did not, Mr. Williams continued:

"I might contend that there are no stars because there are no stars in sight at the present moment. I might contend that that bird, away off in the distance, is no larger than a common house fly and offer as proof the evidence of my own eyes, but a telescope would soon disprove my contention." Mr. Williams again stopped to see if there would be any reply, but there was none, so he continued: "Now let us consider sickness, for I think all will agree that sickness is an evil, and see if there is any reality in this evil."

"Yes," at once spoke up Mr. Arnold, "and I will offer my illness of a few days ago as evidence, as the truth that I was sick is known to all three of you gentlemen."

Mr. Williams smiled at the avidity with which Mr. Arnold spoke of his recent illness, thinking that here was some evidence that could not with reason be disputed.

"Very well, take your case for an example. If your recent illness was real, it was made or caused by God, was it not?"

"No, I don't believe that God caused me to have that illness. I think, and so I told you, that it was caused by the lobster salad that I had eaten."

"Hear ye," said Mr. Williams with a smile. "Here is a minister of the Gospel claiming that there are two gods, whereas the Bible teaches that there is only one God, Cause, or Creator."

"What nonsense. I did not claim that lobster salad was a god," said Mr. Arnold.

"You said it was a cause, the cause of your illness. The Bible teaches one God, one Cause; you spoke of another, making two. But let us look farther. If in reality your recent illness had an actual existence, it must have been God-made, and was good instead of evil; for the Bible explicitly states that God made all that was made and pronounced it 'very good.' If you contend that God did not cause your illness, then you are contending that God is not sole cause, for you offer your illness in evidence as something real, yet something that God did not make. On the other hand, if you contend that God did make your illness as punishment for some known or un-

known offense, and claim that sickness is an evil, you are claiming that all that God made was not good—which is also contrary to Bible teaching. And should you contend that God made your sickness and that it must, therefore, have been good, then you find yourself in the position of destroying the evidence upon which you rested your case; for if the sickness was good it could not be offered as evidence of the reality of evil."

"Mr. Williams, your statements ought to convince anyone who is a firm believer in the Scriptures of the unreality of sickness, but how will you convince the man who does not agree with the Bible statement that God made all and pronounced it good? I ask for information. I am through with contending," said the professor.

"I am glad to hear you say this, for now your mind is in a condition to understand truth. I will endeavor to convince you with proof which is enduring, not merely with temporal evidence such as the seeming illness of Mr. Arnold. If his illness had been a verity, it would still be in evidence. I

proved by healing him that sickness is not real, is not a verity, but a temporal manifestation based upon the ever-changing state of mortal mind. This false sense or state of mind was changed by the truth I spoke and thought, and then the body evidenced this truth as ever-present harmony or what we call health."

"Can you tell us by what means he became possessed of this false sense?" asked Mr. Cornelius.

"I shall try to make the process plain to you. At sometime in the past Mr. Arnold ate some lobster salad, and later feeling distressed, he laid it to the eating of the salad, when in fact his distress according to mortal belief might have been caused from any one of a number of other things. The next time lobster salad is set before him, he is put in remembrance of his past experience, and he has a sense of fear that if he eats he will again be distressed. As time wears on his fear lessens and he determines to try the dish again, but with a latent fear in his thought. The result is just as he expected it would be, and he is distressed. This result

will follow even though it was not the lobster salad that caused the distress the first time, all the bad results being the direct or indirect effect of wrong thought. Again, anyone may have eaten lobster salad or any other food for years without any bad results, until a friend asks, 'Doesn't lobster salad ever make you sick?' You assure him that it has never bothered you, and then you hear a doleful recital of the troubles which that particular food has caused him, and to make the recital more impressive he tells you of a number of other people who have had the same distressing experience with the food under discussion. If the hearing of this story makes an impression on your mentality, so that you think it probable or true, your former thought of no distress from this food is partially or wholly changed to an aptitude for distress from eating it and the body will always show forth the controlling thought in feeling and action."

"So true and reasonable is all that you have said, as I know from happenings in my own life,

that I am astonished that I did not see all this before," said Mr. Cornelius.

"I too fully agree with all you have said, and now it seems to me that the question is in order as to what will save us from the direful effects of our wrong thinking?" asked the professor.

"There is nothing that can save a man from experiencing the direful results or bodily effects of his own wrong thought, for it is an unbreakable law of the mind, that each seed (thought) shall bear fruit after its kind."

"Then a man is doomed all his days to this inferno on earth," said the professor.

"Yes, *unless he change the quality of his thought.* There is no other way of escape. Remember the words of Jesus: 'Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man,' that is, his thoughts and words."

"Another gleam of light," said Mr. Cornelius.

"How are we to know what thoughts are good or right and what thoughts are wrong? I ask this be-

cause I am beginning to perceive that many of the thoughts that I supposed were all right, may be wrong," said the professor.

"Think and speak about others and their affairs as charitably and kindly as you would wish them to think about you and your deeds, is a good rule to follow, and a very good beginning."

"I believe I have it," suddenly said the professor.

"You believe you have what?" asked Mr. Cornelius.

"Evil is not a thing, but an evil sense, or a mental sense of evil, and the evil bodily result is but the externalized effect or embodiment of this evil sense," said the professor.

"Very good, professor, we are growing. Now if you can go one step farther in your thinking and personify the general claim of evil by adding the letter 'D' to your definition, you will have found the only devil there is," said Mr. Williams.

"Evil, evil sense, devil; an evil sense personified is devil," slowly commented the professor, then added with zest: "Good! good! I have surely lo-

tated his satanic majesty. I never knew before how near he was to most of mankind."

"God is nearer still and is a verity," said Mr. Williams.

"I gather from what you just said that you do not believe there is a veritable devil," said Mr. Arnold.

"No, evil exists only as a false claim and not as a verity and I don't believe that you hold to this antiquated belief, any more. It was the ignorance of our forefathers that made even a seeming devil possible. The general belief is that there is only one devil. Still we read in the New Testament that Jesus cast seven devils out of one person, showing that devils are not persons, for it would be impossible for one person to contain seven persons. The seven devils that were cast out were seven evil beliefs or habits, which were the cause of the defilement of Mary Magdalene. I have made it a point to look up the word devil, and in Webster I found that the word *'diawl'*, in the Welsh, is compounded of *'di,* a negative,' and *'awl,* light—one without light (the prince of darkness).' This was almost a revelation.

To my thought, the statement 'one without light' suggested a lack of intelligence. This suggested the word 'ignorance.' In looking up the word 'ignorance,' I found that Webster defines it to mean—'want, absence, or destitution of knowledge: a negative state of the mind which has not been instructed in arts, literature, or science, or has not been informed of facts.' I now had what I wanted, a full and complete description of the only devil there is, which is, a negative state of the mind, one without light or intelligence, the prince of darkness; a state of mind in which ignorance, lack of intelligence or good, predominates or controls; a mind that has not awakened or unfolded to the knowledge of the true state of being; a mortal, temporal, or temporary state of mind, mortal mind, as Mrs. Eddy rightly calls it. Intelligence is God and fills all space and there can be no actual lack of intelligence anywhere. The seeming lack is only a false claim, individually and collectively."

"Fine, fine, I am hungry for more," said the professor.

"The best I ever heard. It convinces me that the professor was right, when he said to me a few evenings ago, 'I believe Mr. Williams knows something about life that we do not know;' and I wish to offer you an apology for my contentious attitude and also to thank you for your patience in well doing toward me. For the balance of this voyage, I will take the place of a humble student of yours if you will allow me to," said Mr. Cornelius.

"I have been doing nothing but following the commands of the Master. He said: 'Go ye into all the world, preach the Gospel and heal the sick.' I would not be a true follower if I did not do this willingly," said Mr. Williams.

Mr. Cornelius now turned to Mr. Arnold, and in his forceful way said: "Come, Mr. Arnold, throw your old, worn-out theological learning into the ocean. It is beclouding your mind so that you cannot see truth when it is presented. And let it rest in the ocean with my god of matter, and the professor's god of chance. You are a thinking man. Then why sit moping in the light of a tallow candle, when

you can, by merely moving up a step, have the sun to light your way to supreme intelligence?"

"I am not so sure that it is the way to supreme intelligence. The Bible states, 'There shall arise false Christs, and false prophets.' This teaching may lead you to the bottomless pit, to outer darkness, to the very devil," said Mr. Arnold.

"That's almost like child's talk, after hearing Mr. Williams' explanation of who and what the devil is. He said that ignorance or the claim of ignorance of actual fact or truth is evil, devil. You believe that Truth is God, and that God is omnipresent, filling all space, and Truth is, must be intelligence. This being true, there can be no actual lack of intelligence; and if there seems to be such a lack, it is not actual but a seeming, an illusion or falsity, a lie. Why, come to think of it, that is what is the matter with you this very moment. You are in the grasp of this illusion, and are allowing this falsity, or false claim of lack of intelligence, to govern your thought, thus hiding from you the actual truth of life and being, and you don't know it," said Mr. Cornelius.

"Thanks," calmly answered Mr. Arnold, then added: "If Mr. Williams can show any scriptural authority for his definition of devil, I think it will go a long way toward convincing me that he is right in his deductions."

There was almost an anxious look upon the faces of Mr. Cornelius and the professor as they glanced at Mr. Williams, and their thought, as they afterward told, was, "Could Mr. Williams do it?" A glance at his calm, confident face, reassured both.

Mr. Williams turned so that he was directly facing Mr. Arnold and said, "You are convinced already, that I am right, but you dare not trust your own convictions. I also arrived at this position some years ago, as have many others. So your present experience is not an isolated one. However, having gotten straight in this matter, I anticipate no trouble in setting your thought right also, especially since you have had a personal experience with the healing Christ."

"But I don't know that it was the healing Christ."

"You were healed, and this is the good fruit by

which you are told to judge the tree. Remember, Jesus said: 'Either make the tree good, and his fruit good; or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit.' And Jesus informs us that to neglect to obey this injunction, and to attribute good work to an evil source, is to sin against the Holy Ghost. We are not told that the devil is going about doing good, but the reverse. Now I will show from the Bible that the definition of devil, as I stated it, is correct. In Paul's Epistle to the Romans, chapter I, verses 28 to 31, he writes: 'And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful.' At a glance you can see that all the things that Paul

mentions are the doings of a reprobate mind. It can also be seen that they are the works accredited to evil or the devil. Webster defines the word 'reprobate', as 'not enduring proof, or trial; not of standard purity or fineness.' 'Not enduring proof,' means nothing more than not being actual truth, and 'not of standard purity or fineness,' means a lack of right or good; and this kind of mind is the direct opposite of 'the mind which was also in Christ Jesus,' which was evidently the divine Mind, or God. The direct opposite of God must be devil, the same as the direct opposite of intelligence is always ignorance. Paul further states that these are 'without understanding,' meaning without intelligence or right knowledge of God. Jesus said to the twelve: 'Have not I chosen you twelve, and one of you is a devil?' In other words, one of you is without understanding, or ignorant of the true facts of being, or has a reprobate mind; one of you has a negative state of mind, or is evil minded, for the true state of mind is intelligence and good."

"Go on, Mr. Williams; and destroy if you can my

former belief of a personal God and a personal devil, root and branch, for I also am going to stay to pray," said Mr. Arnold.

"I felt from the beginning that you were possessed of an honest heart and that the seeds of truth would take root and grow if I supplied sufficient water of the Spirit. I will now paraphrase the words of Paul, as given in that 28th verse. Because they did not strive continually to retain good in their thought, or have good thoughts, God gave them over to a reprobate mind, a negative state of mind, the positive, right state of mind being displaced by evil, evil thoughts, mental darkness, ignorance, the devil, 'to do those things which are not convenient'; not proper, right or good; not in accord with intelligence, God. In Second Corinthians, thirteenth chapter and fifth verse, Paul writes, 'Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobate?' In other words, you ought to know of your own selves that the Mind that was in Jesus is everywhere present, and is in

reality in you, also, and this would be apparent to you, if you would not allow the lying suggestion that evil is as real as good to master your thought, for it is this error that made its man mortal."

"Enough, enough," said Mr. Arnold. "I now see clearly that in trying to uphold evil and its fruits, sin, sickness and death, I am abetting the devil in his work, and am his very mouth-piece, so to speak."

"Precisely," said Mr. Williams.

"My God! what a mistake! Is there forgiveness for such as me?" asked Mr. Arnold, in evident distress.

"Yes, though your sin be as scarlet, if you turn yourself, it shall be remembered no more forever," said Mr. Williams.

"But how turn myself?"

"Very simple. Ignorance is a negative state of mind, a reprobate mind. Intelligence is a positive or correct state of mind, a right mind. Don't you remember that Solomon said: 'With all thy getting get undertsanding,' and also: 'Get wisdom, for wisdom is the principal thing.' "

"But I have tried to get knowledge all my life."

"To me knowledge and wisdom have a decidedly different meaning. To me, knowledge is the knowing of the temporal things of earth, while wisdom according to my thought means a knowing of Cause, God. This wisdom can be acquired from a careful study of Mrs. Eddy's various works, especially the first edition of Science and Health; and as you gain an understanding of Truth, God, as He is revealed in her works, your sense of sin will diminish, and the resurrection for you will have begun. In other words, you will have been awakened from the mortal dream of life in matter, and of intelligence or cause in matter, to the understanding of Life and Cause as Mind. In reality, 'we live and move and have our being' in God, in divine Mind, in perfect Mind, and not in matter or body."

Mr. Williams now stopped talking and sat looking at his hearers trying to discern whether or not he was tiring them. As he hesitated, Mr. Arnold said: "Words fail me. Please continue."

"If it is not asking too much, please do so," added the professor.

"I have one more Bible statement that I think will be applicable to the subject in hand, and then we will say adieu to the prince of darkness. The statement may be found in the third chapter of First John, eighth verse. It reads: 'He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.' In this verse we are told plainly, that he that does wrong wilfully has a reprobate mind, and is allowing this ignorant or negative or darkened state of mind to govern him, and it is apparent that this mental darkness was reprobate from its beginning, it being the antipode of intelligence or God; and it was for the purpose of enlightening humanity that the Son of God, the true idea of good, was manifested, and proved to a suffering world to be actual in Jesus of Nazareth. He did this through the destruction of evil and its

seeming appearances, that is, through the destruction of sin, sickness, and death."

It was with deep gratitude and heartfelt thanks for the light imparted that the three friends left Mr. Williams, with the avowed intention of spending the remainder of the day in the careful study of "Plain Talk" booklet No. 3, which Mr. Williams had given them, so as to better understand the lesson of the next day.

CHAPTER VII.

THE LETTER OF THE BIBLE.

As the days passed by, each morning found our friends in the accustomed place to have the daily lesson, and none were missing. The balance of each day was passed in a careful study of Mrs. Eddy's various works, the Bible, and its interpretation as found in Vols. 1 and 2 of the "Unknown God" and the "Plain Talk" booklets and questions for the succeeding day.

Fair weather had been the rule all the way with the exception of one day, when there was a severe storm, and many on the boat were troubled with sea sickness. The professor being an old voyager was not bothered, but Mr. Cornelius and Mr. Arnold were both affected and asked the professor to look up Mr. Williams, and send him to them if he was not himself sick. The professor started on a search

for Mr. Williams and ere long he saw Walter and Gretchen standing complacently together as though nothing uncommon was taking place, watching the fury of the storm. Walter had placed a supporting arm about the waist of Gretchen, for the ship was rolling frightfully, while with the other hand he tightly grasped the rail of the boat. As the professor spied them, he stopped and thought, "Well, this is surely very remarkable; neither one of them ever on the water before, and this their first experience of a big storm at sea, and they take it as cool as though the boat was anchored in a safe harbor with the water as smooth as glass. They are really laughing and enjoying the storm with not the least sign of sea sickness. I wonder if they know where Mr. Williams is? I think I will ask them." He then strode hastily up to the pair, and addressing Walter, said: "Does not the motion of the boat distress you or Miss Gretchen?"

Gretchen glanced at the professor and said: "Get thee behind me, satan," and laughed aloud, in which all joined.

"Oh, I know what you mean," said the professor. "I have progressed far enough in my study to know that I should not have tempted you with the evil suggestion of sickness."

"Yes, that is it," said Gretchen, then added: "The rolling of the boat is not cause, therefore it is powerless to affect me adversely."

"I wish our two friends knew this truth as well as you do."

"You mean Mr. Arnold and Mr. Cornelius?" asked Walter.

"Yes, they have become affected by the motion of the boat."

"Well, why did you not help them?"

"I! What could I do?"

"Give them treatment."

"It would be useless for me to attempt such a thing."

"Oh ye of little faith," said Gretchen.

The professor smiled and said, "I am now in quest of Mr. Williams; he will help them."

"Father is already busy. One of the ladies who is interested in Science has called him."

"I am sorry," said the professor.

"You need not be. Come, Gretchen and I will go with you, and we will soon have this false sense destroyed. I will see Mr. Arnold, and Gretchen will treat Mr. Cornelius."

"Are you sure that you can give them help?"

"Come and see," said Walter.

An hour later Mr. Cornelius and Mr. Arnold were seated together, still looking a little pale, but all sense of nausea had left them and they were discussing their practitioners.

The following day dawned clear and bright, the storm having spent itself during the night, and all of the party had the lesson together. A short time after it was finished, Mr. Arnold asked Mr. Williams some question about the Bible which he answered. Then the professor said, "I have been attempting for the last few days to swallow whole all that I read in the Bible, just as the whale swallowed

Jonah, but all I read will not stay down any more than Jonah did."

"What seems to be the main difficulty?' asked Mr. Williams.

"Well, that very story of Jonah and the whale, for one thing."

Several of the party laughed softly and Mr. Williams smiled broadly as he said, "Does it give you indigestion?"

"That's the word, exactly," said the professor.

"Is it mental or physical indigestion?" asked Mr. Williams.

"I suppose it is mental, although I also feel it physically as a sense of nervousness, in not being able to harmonize it with my reason."

"We all have it," said Mr. Cornelius, indicating with a wave of his hand, himself and his two friends; "for we discussed the incident and none of us could find a reasonable solution."

"Can you enlighten us, Mr. Williams?" asked Mr. Arnold.

"I think I can. At least I can give you a solution that satisfied my thought."

"Mrs. Thompson and I have several times tried to see the underlying truth, but so far have not been successful," said Dr. Thompson.

"Very well, I will give you my thought of it. To begin with, it will be well to cite Paul's statement that the letter killeth but the spirit giveth life. Paul meant that the mere letter of the Bible covers or hides from human view, intelligence, Life, God, but the underlying meaning understood is life giving. Then if we want the real meaning of the incident of Jonah and the whale, we must look through and beneath the surface of the letter. On page 512 of Science and Health, commencing with line 4, Mrs. Eddy quotes the 21st verse of the first chapter of Genesis, which reads as follows: 'And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, etc.' Mrs. Eddy, commenting on this verse, writes: 'Spirit is symbolized by strength, presence and power, and also by holy thoughts winged with love.' The whale

then symbolizes strength, presence and power. According to the book of Jonah, "The word of the Lord came unto Jonah, saying to him, Arise and go to that great city of Nineveh and cry against it, for their wickedness is apparent to me,' but Jonah, instead of doing as the Lord bade him, fled toward Tarshish. The narrative goes on to state that Jonah took ship and that a great storm arose; that Jonah was cast into the sea and was swallowed up by a great fish which the Lord had prepared, and Jonah was in the fish's belly three days and three nights. Then Jonah prayed unto the Lord his God out of the fish's belly, and said, 'I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I.' Jonah goes on to state that he was cast into the deep in the midst of the seas, and the billows and waves passed over him. The record continues: 'And the Lord spake unto the fish, and it vomited out Jonah upon the dry land. Then the Lord said a second time to Jonah, 'Arise and go unto Nineveh, and preach unto it the preaching that I bid thee.' Now here is the underlying meaning that I get from

the narrative: The word of the Lord, the sense of duty and obligation came unto Jonah, and told Jonah that he ought to go to the great city of Nineveh and proclaim the truth that he had become conscious of, but Jonah's fear of bodily harm kept him from doing that which his conscience bade him do, fearing that the inhabitants would not take kindly to what he told them. So he took the other direction, going to Joppa to find a ship bound for Tarshish. The word 'Joppa' means 'beauty,' and gives us the cue. He sought to drown the demands of his conscience in physical pleasures, but the Lord sent a mighty wind into the sea and there was a mighty tempest. That is, Jonah found that he could not drown his conscience in this manner, and a mighty mental tempest arose, so that the ship (his power to think) was like to be broken. In other words, the mental struggle drove him to the verge of insanity. The mariners were afraid, and cast forth the wares that were in the ship, to lighten it of them; that is, Jonah feared to continue in his present course and thought it best to cease from his

debauchery and evil doing, hoping in this way to save his reason. In doing so he found some surcease from his trouble by refraining from evil, yet not doing the good; that is, he fell asleep, according to the narrative, but later his better self again asserted itself and bade him 'call upon God,' that is, to do the good that he knew he ought to do. His terrific mental struggle between his fear of bodily harm and the demands of his conscience is portrayed in the following verses of the story, which culminate in his being cast into the sea. This mental battle was so terrific that he thought he would surely lose his life, but when he was cast overboard and all seemed darkest, he was swallowed by a great fish prepared of God—that is, at the last moment an inspiration or mental enlightenment came that gave him great strength and power of mind. This enlightenment continued to come clearer and clearer for three days and nights, and then the whale vomited him out onto the dry land—that is, the inspiration of truth that had entirely encompassed him about landed him on the (mental) dry land of absolute under-

standing, all fear of bodily harm now having departed. He then went to Nineveh to preach to them the mighty truth that he had discovered. The balance of the story ought now be plain to any thinker."

"Wonderful, I feel as though another millstone had been removed from my neck, for the swallowing of Jonah by a great fish, presumably a whale, did much to turn my thought away from the Bible," said the professor.

"Your account is so evidently the hidden meaning that I have no opposition to offer," said Mr. Arnold.

"I fully agree with Mr. Arnold's statement," said Mr. Cornelius.

"But why all this secrecy and veiling of the true meaning?" asked the professor.

"Moses placed this veil over the real meaning, so as to hide the absolute from improper eyes. You will see the reason as you get a fuller understanding of the Christ Science. Rest assured that there was a very good reason for this veiling, at the times these narratives were written. You will remember that

Jesus also spake in parables to the multitudes, in his time."

"Then why is it that you tell us this hidden meaning, even now?" asked Mr. Arnold.

"Because I believe the world is now ready to take profit from the hidden meaning, and because I think it is in line with my Leader's instructions. Walter, hand me that copy of 'No and Yes,' by Mrs. Eddy." Mr. Williams took the book, and turning to page 55, said: "Listen to what Mrs. Eddy wrote: 'Let the Word have free course and be glorified. The people clamor to leave cradle and swaddling-clothes. The spiritual status is urging its highest demands on mortals, and material history is drawing to a close. Truth cannot be stereotyped: it unfoldeth forever. "One with God is a majority;" and "Lo I am with you alway," is the pledge of the Master.' The question now at issue is: Shall we have a practical, spiritual Christianity, with its healing power or shall we have material medicine and superficial religion?'" Mr. Williams laid the book down and said:

"I infer from the above, that if the greatest and most spiritually-minded individual of this age, Mrs. Eddy, saw twenty or more years ago, when this book was written, that 'the spiritual (true mental) status is urging its highest demands on mortals, and material history is drawing to a close,' it is time that all who have caught somewhat the Christ idea should do their utmost to unveil the mystery of godliness; for does not our great Leader state further that 'The people clamor to leave cradle and swaddling-clothes;' that is, they clamor to leave symbol and parable, the milk of the Word, and wish to be fed on the meat, or the actual unveiled truth. The Master also bade all to preach the Gospel (the good-spell, the all-inclusiveness of good, God, Mind), and I am following this advice to the best of my ability."

"I am sure you are right, for had you been otherwise minded, my friends and I would still be in our old belief, and would have continued to ridicule and condemn the actual truth throughout this present mortal life, and who knows how many we might have influenced to tread the opposite path, whereas

now, as soon as we have gained the Christ-idea even in the smallest degree, we can be of aid in scattering the seed of truth to those who know less than we."

"I wish to call your attention to the sixth chapter of Luke, 38th and 39th verses, in which Jesus tells us of the law that governs giving. I will read it to you: 'Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again.' Most people think that the above law pertains only to material giving, but in reality it pertains much more to mental giving. I have been asked, 'If the statement pertains to mind, how is it that Jesus states that "men shall give unto your bosom", for it is self-evident that they cannot give mentally that which they do not possess.' Let us see just how we are repaid. We do a man a favor and we gain his good will, and whenever he thinks of us it is with good in his heart. Good is the natural element in which the spiritual idea unfolds. The more good, the more rapid the unfold-

ing or gain in intelligence or godlikeness. So the good you give and do for others comes back to the giver with increased measure," said Mr. Williams.

"I have ridiculed that very statement many times, and often in comment have connected it with the saying, 'A fool and his money are soon parted.' I am beginning to be ashamed of my blindness," said the professor.

"Your statement regarding blindness calls to my mind that I did not quote both the verses that I mentioned. The verse following the above shows the consequences of not making known the truth that we have become conscious or possessed of. 'And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?' In other words, if you who are somewhat enlightened do not enlighten the unenlightened, how can you expect them to know; and if they be led by those who know not the light, you can readily perceive that neither can gain the light. It seems to me that according to the last verse, we are morally obligated to do all in our power to enlighten our brothers and

sisters. Mrs. Eddy also bids us to do all that we can to enlighten the masses. On page 570 of 'Science and Health,' beginning with line 14, she writes: 'Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences.' I think that I have now fully answered your question as to why it is that I am telling you of the spirit that underlies the letter."

"Yes, I can see from my own change of view, that the time is fully come, to prove that salvation is now, and the Bible must be unveiled at once," said Mr. Arnold.

"Mr. Walter has already unveiled the four Gospels in his two volumes of 'The Unknown God'," said Professor Fontain.

"Yes, and he has unveiled the Christ Science and Mrs. Eddy's works in his book 'The Sickle' which you were inquiring about and which I told you I would let you read after we finished the 'Plain Talk' lessons," said Mr. Williams.

CHAPTER VIII.

THE TONGUE.

The days continued to slip by on golden wings, the friends hardly noticing the passing time, because all were fully absorbed in the study of the Christ Science, which is the science of Life, and the one science that more than all others concerns humanity. "Plain Talk" lessons were held daily and Mr. Arnold remarked that with the aid of "The Unknown God" he was for the first time gaining an actual understanding of the Bible.

It was not an uncommon sight to see Mr. Arnold and Mr. Williams in close conference. The professor was frequently in the company of Walter, and Mr. Cornelius seemed to enjoy the company of the Thompson family. Dr. Thompson and Gretchen, as well as Mrs. Thompson, did their best to meet the questions of Mr. Cornelius and thereby

enlighten him. At intervals the three men would get together and compare notes, and they were loud in the praise of their respective informers, and wondered at the broadness and clearness of their mental views. In the morning after the lesson there was usually a general talk, while in the afternoon they would separate into groups of two or three.

One morning, as one of the gentlemen made an unnecessary remark about one of the seamen, Mr. Williams rebuked him with these words from the fifth to the tenth verse of the third chapter of James: "The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beast, and of birds, and of serpents, and of things in the sea is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God even the Father; and therewith curse we men, which are made after the similitude

of God. Out of the same mouth proceedeth blessings and cursings. My brethren, these things ought not to be so."

"I stand rebuked," quietly said the gentleman who had offended.

"I have many times contemplated these verses, and have been enlightened by them, but I have never been able to get James' meaning when he adds: 'and setteth on fire the course of nature; and it is set on fire of hell,'" said Mr. Arnold.

"I am sure that James has reference more to unwarranted and lying gossip than to any other one thing in the verses above quoted—unwarranted tending to other men's business, and hurried, unreasoning judgment without due information of the circumstances or motives that influenced our brother. I have heard it said, and I agree, that gossip is one of the great crimes of respectability, that is of those who count themselves respectable. For instance, there are thousands of men and women who could not be induced under any circumstances to steal any material thing, who, nevertheless, will not hesitate

to help steal a man's reputation through the channel of gossip. I candidly believe that gossip is the most subtle tool that the devil has in his possession, causing more trouble, more discouragement, more pain and more suffering, than is caused by robbery, murder, or drunkenness; for it robs, murders and benumbs, on the moral plane."

"Isn't that putting it very strong?"

"No, I do not think so. To illustrate, I will cite you an instance, which will call to your minds hundreds of similar ones. A young man enters into the employ of a large banking institution and through meritorious work is promoted steadily by his employers, so that, at the end of ten or twelve years, we find him occupying the position of assistant cashier. The cashier, an old and trusted employee of the concern, has watched the steady progress of the young man, and when he is promoted to assistant, the cashier begins to fear for his own position, and looks about him for something that will destroy his employers' confidence in the assistant cashier. It so happens that the assistant has a

brother living in a neighboring town who is a great admirer of horses, and upon every opportunity he attends the races in the city, and one holiday he drives to town with his beautiful span of bays hitched to an entirely new two-seated barouche, to take his brother and his new bride for a ride, and ends up at the race track. During the races a photographer takes a panorama view of the horses, grounds and people, and prominently in the picture can be seen the assistant cashier seated with his brother in his new barouche. After the races, this picture is shown to the public as an enlarged photograph, being placed in the photographer's window, and the assistant is readily recognizable. The cashier sees the picture and is instantly aware that here is a good chance to cast reflections upon his assistant. At the club, the same evening, the cashier carelessly asks one of the directors of the bank if he is aware that the assistant visits the races. The director in surprise replies in the negative. Then he is told of the picture. The cashier then approaches in the same way some of the heaviest depositors of the bank. The result is that

they tell others and in a short time it is common gossip that the assistant is a frequenter of the races. Soon there is a constant stream of depositors coming to the president, warning him to get rid of the assistant, saying that they will place their deposits elsewhere if he does not do so. At the next meeting of the directors, the entire directorate is informed, and they decide to discharge the assistant. Through gossip, the story spreads, and although the assistant tries for a position in the many other banking institutions in that city he can secure none. His explanations are not believed. At length he decides to change locations and goes west. There he applies for a position that he hears of, and is promised the position, providing he can give a satisfactory recommendation from his former employers, which of course he cannot do. Discouraged, and with a heart that is almost broken, he returns to his home, where he tells his wife of the latest trouble. Her heart is also full to the breaking point. Under this adverse mental strain this one-time happy man broods and broods over his trouble, until at length he is com-

mitted to an asylum for the insane, and the once happy bride is compelled to take in washing to support herself and little daughter, all because of unwarranted gossip."

"My, what a black sin gossip is, and I never even recognized it in the light of actual sin," said Mr. Arnold.

"Yes truly, gossip is the constant assassin of honesty, of reputation, of loving-kindness, of true brotherliness. It even attempts to destroy truth, but it only succeeds in hiding truth for a time. It does this by distorting facts capable of an innocent interpretation into evidence of guilt. When gossip looks for a motive, it selects the worst. It judges without reason or right. It does its evil work in secret giving the victim no chance for self defense. It is altogether devilish. It is one of the worst of crimes, and he who listens without protest, or, worse still, gives more power to this devilish subtlety by repeating the gossip he hears, makes himself a worse criminal than he who kindled this lake of fire on earth, because if no fuel were added by

others it would soon burn itself out. Why is it that there are so few that have the moral courage to enter a vigorous protest against this scourge of civilization? One strong protest for right and justice coming from the least of men would make gossip's mouthpieces flee to cover, for gossip is a coward before moral courage. Neither does gossip always deal with words, for in its more subtle moods it makes silent gestures, or shrugs the shoulder, or refrains from speaking the word that ought to be spoken, and—There in the dust and mire of the pathway of mortal life lies the unselfish motive, the honest intent, an honored reputation—some one's love—dead."

"What a lesson in your words. Mr. Williams, you speak with such intense feeling, that I am inclined to think you have experienced some of the results of gossip," said Mr. Cornelius.

"Yes, a world of them, and so have we all, more or less, if all were laid bare. And so has the great leader of Christian Science had her full share. For instance, some will quote part of a line or sentence

from her works, taking it from its context, and attribute to this sentence a meaning that is the exact opposite of the real meaning; and some do this with the speech of others, repeating only a fragment of what was said, and it seems to me that the repeating of such partial statements is nothing short of diabolical. As James rightly states, such mental devilishness, 'sets on fire the course of nature'. It lines the pathway of life with anguish unspeakable and turns those who by nature are honest and upright to doubt the very judgment of God."

"You have awakened me more fully to the facts pertaining to gossip and its possible evil results, and in the future I shall do all that I can to destroy this pernicious habit," said Mr. Arnold.

"I am sure that most gossip starts innocently enough and many who repeat gossip are absolutely free from intentional wrong doing, and it would only take a few words wisely spoken to break this endless claim of woe," said Mr. Williams.

"I shall make it a point in the future to meet the

statements of gossip with the question, 'Are you sure?' " said Mr. Arnold.

"That no doubt would do much good. I have found it a good plan when combatting gossip, to ask gossip's mouthpiece, 'Who told you this?' and in a majority of cases the question is evaded. Then is the time to say, 'I don't believe I would repeat the statements of those whose names I am unwilling to mention.' "

"A fine plan; I shall adopt it," said the professor.

"I have known persons with malicious intent to secretly spread a tale of gossip with such adroitness as to misguide the majority of the people in a city," said Mr. Williams.

"I have no doubt that what you say is true, not only as to being misled through gossip, but in many other ways, and such tactics are very unchristian and blameworthy," said Mr. Arnold.

"The public at large is to blame for much of the error and the suffering, for they were endowed by God with the ability to think for themselves, but they shirked the mental responsibility of thinking for

themselves, and they must needs learn this lesson of thinking (knowing) for themselves through lamentations and tears. Salvation is knowing. No one can through mere belief enter into the kingdom of heaven. I know that the King James' version of the Bible reports Christ Jesus as saying a great deal about *believing on him,* in order to enter the kingdom of heaven; but, as I have previously explained, the English word 'believe,' as commonly used to-day, does not convey to our minds the meaning implied in the Greek words which Jesus used. Our word 'know' comes nearer doing so. Heaven is not a place or locality but a *state of mental perfection,* and it is impossible to attain perfection until we know what perfection consists of, and no one can do our work for us. True, others can point the way and help us over the rough places, but we must do the walking (understanding) ourselves, in the same manner that we gain a degree of perfection in music or mathematics; and as in these sciences, so also in Christian Science, we must put into practice what we have

learned of Life, to prove how much we actually know of this science."

"And this practice, I suppose, is the actual destruction of our false beliefs in the reality of sin and disease," said the professor.

"Yes, and death also,—in fact, all that is unlike good, God," added Mr. Williams.

"What a tremendous work is before us," said Mr. Arnold.

"Never lose sight of the fact that there is absolutely no actuality in all that is evil, and that the correction is mental," said Mr. Williams.

"That does lighten the load, doesn't it, Mr. Arnold?"

"Yes, decidedly," answered Mr. Arnold.

CHAPTER IX.

THE ONLY POWER OBTAINABLE.

Mr. Williams and his son were alone. They had been talking for some time. They seemed deeply interested in what they had been saying, and for the last few minutes no word had been spoken. At length Mr. Williams said: "Have you asked Gretchen?"

"No, but I am sure I know what her answer will be,—more sure than I was of yours. Therefore, I thought it best to first see if you had any objections."

"None, only your ages."

"But we are willing to wait."

"Then I would advise that you let the whole matter rest for four or five years."

"Four or five years!" said Walter in dismay.

"Why not?"

"Why, I would be an old man by that time."

Mr. Williams laughed softly, and then said: "At any rate, there is plenty of time. You have not yet proven that you can support her."

"Don't be unkind, father. You know my plans. You know that I shall go through class this fall and that I intend to become a regular practitioner soon thereafter; and you know from the past that I have the necessary understanding to make me successful."

"That is true."

"What other objections have you, father?"

"None. Your age is all."

"Then I have your consent."

"Yes, with the single exception as to the time, and we may be able to arbitrate that, after you have the consent of all the other parties concerned."

Walter arose, and extending his hand to his father, said simply, "Thank you." But there was a world of meaning in the fervent handclasp; for this father and son understood each other perfectly.

Later in the day, Mr. Williams, Mr. Arnold, Mr. Cornelius and the professor were seated together in one of the rooms of the ship, where they were sure

to be free from interruption, and where no idle ears might hear what was said. The professor was saying: "Mr. Williams, we have asked you here this afternoon to answer some questions that we would like to have cleared up. We are aware that our voyage is nearing its end, and we fear that we shall not be familiar enough with the fundamentals of this wonderful science by the time that we part so that we shall be able to continue to progress to the true life in Mind without continually slipping back and needing to undo that which we have done wrong."

"Experience is one of the best teachers," smilingly said Mr. Williams, "and you can each send for a copy of The Sickle as soon as we land, or shortly thereafter, and this will guide you."

"We grant that all you say is true. Still it is like handing a child an arithmetic without giving it the necessary instructions as to how to begin its study," said the professor.

"The Sickle states truth plainly. You are all grown men, capable of deep thought. You have had

more than three weeks of almost daily talks upon this subject that you intend to study," said Mr. Williams.

"Yes, and we are ashamed to think that we have not mastered more of this science in all this time," said Mr. Cornelius.

"It is the science of Life, of Truth, and Mrs. Eddy says that 'Truth unfoldeth forever,' and you have forever to learn its unfoldment. Patience must have its perfect work, you know."

"But we believe that if you would acquaint us with more of the method it would be of great benefit to us."

"By putting into practice that which you already know you will gain understanding more rapidly than in any other way," said Mr. Williams, striving to see what was at the bottom of all this talk.

"What you say may be true, but we are sure that you know the fundamentals pertaining to healing, and this is what we would like to know," said Mr. Cornelius.

Mr. Williams now saw the state of their minds, and said: "Gentlemen, you can set your thought at

rest. On page 293 of 'The Sickle' we read: 'the argumentative method of healing is to use arguments whose basis is actual Truth, to convince the erring mentality of the actual facts of Life, and release it from its erring sick convictions.' The mental power, the *only real saving power* (the real Messiah) must be intelligently employed to the destruction of the erring thoughts (beliefs) of the patient, which are the erring cause of his illness."

"But I don't understand," said Mr. Arnold.

"Neither will you, until you leave off looking at all things pertaining to God in a supernatural and superstitious manner," said Mr. Williams.

"Why, I am not superstitious," said Mr. Arnold.

"That is what you think, but you are, nevertheless."

"I should be pleased to have you show me."

"Very well. Webster defines the word as 'full of idle fancies and scruples in regard to religion.' You had an idle fancy or belief (and you cannot yet be fully free from it) that there is a place, somewhere up and just beyond the blue vault of the sky, that you are pleased to call heaven, to which place you

fancy the departed go. The telescope shows us stars nearly one hundred millions of miles away, but it does not show that there is any such place as you talk about. You and those of your church have a fancy that it is wrong to visit an opera, but if the church gives an entertainment it is all right to attend. You preach that it is wrong to gamble or to go to horse races and bet as to which horse will win the race, but you will have a bazaar, or something of this nature, at which you allow the youngest child in your flock to buy a chance to win an apron or a cake, and because it is for the church, you think that makes a wrong right. You think that those that believe in Jesus Christ will be saved. You believe that the judgment day is afar off. You believe that salvation comes at the last day. All this is superstition, idle fancy. You claim to believe that God made all that was made and pronounced it all good, and then claim there is a devil, but that God did not make him. You claim to believe that God is all-power, and still you say that lobster salad has power, the power to make you sick. You claim to believe that God governs all

wisely and well, then say that the bodily organs have action of their own. You claim that God is omniscient, all-knowing, all-intelligence, then state that brains are intelligent, and have the power to formulate thought, and that each person has a mind or intelligence of his own. If this is not superstition, idle fancy, it is something worse, or insanity; for no man in his right mind would try to uphold such self-evident opposites."

"That will do. I see that I know very little rightly," said Mr. Arnold.

"We have digressed from the subject in hand, but I think it was profitable to Mr. Arnold, as I now think he is more ready to give ear to what I shall say. The belief that the Infinite would make one man more fit to win salvation than another is wrong. Such a belief would make God a respecter of persons, and the Scriptures state that God is no respecter of persons. While it is true that some gain an understanding of Christian Science more rapidly than others, it cannot be correctly said that God makes Himself easier to be understood to some than to others.

The cause of the rapid gain of some is easily traceable to the condition of mind that they place themselves in. A man who holds tenaciously to old beliefs outgrows them more slowly than the open-minded man who is progressive and has for years formed the habit of letting go of the obsolete and taking hold of the new. If some had the power to heal as a natural gift and others had it not, in the sense that they could not acquire it, those who had it not would be lost; for the same power that heals is also the power that saves. This power is in the very substance of man, and cannot be destroyed or lost," said Mr. Williams.

"And this substance of man is mental in its nature, is it not?" asked the professor.

"Yes, it is not only mental in its nature, it is Mind itself."

"Then I am right in thinking that the healing power is a mental force," said the professor.

"The same as Truth realized is a mental force," said Mr. Williams.

"Can you tell us how this force of the mind

operates to heal and to save, so that we can grasp it?"

"I don't like the way you phrase your question, Professor. When you say 'this force of the mind,' it at least sounds as though meant a force of the human mind. You should ask how this force of Mind operates. And if you were to put your question in writing, you should capitalize Mind, indicating that you mean God. Then your question would be correct and would mean, How does this force of God operate? Answering this question, I would say that there is nothing mysterious about it. Mrs. Eddy on the flyleaf in Science and Health quotes this statement of Shakespeare. 'There is nothing either good or bad, but thinking makes it so.' By quoting this, it shows that Mrs. Eddy endorses this statement, and the statement is certainly plain enough and also inclusive enough. It means nothing more nor less than that all that is, and all that appears, is the product of thought. The bad, which merely appears, but is not, is the result of incorrect or ignorant thinking; and the good is the result of God's creative thinking.

God is reality, or the actuality of all being. Therefore, when we think in conformity with Life, or actuality, we experience this actuality as our individual life; and as this actuality of God and His creature is a condition of harmony, we experience harmony, that is, health. If we think contrary to Life or Truth or actuality, we experience discord, as we are not in conformity with Principle or Truth, which is universal harmony. Our individual experiences in life are the continuous result or effect of our thinking. Therefore, Shakespeare's statement that 'there is nothing either good or bad, but thinking makes it so,' is positively correct. If in your life you are experiencing something different than harmony, rest assured that it is because of wrong thinking. You may not consciously recognize that this is true, but it is, nevertheless, and instead of groping around in the dark trying to see what material thing is making the trouble, look to the mental realm, and cast out all that you find there that is not like good, and the body, or embodiment of your thought, will conform to the purer state of your mind."

"Then it is by purification of the mind or thought that we are saved," said Mr. Arnold.

"Yes, but the question might well be asked. Saved from what? Surely not from going to hell, a supposititious place of fire and brimstone. No, but saved from the direful effects of our own wrong or evil thought, as experienced here and now. Remember the Scriptural statement, 'As a man thinketh in his heart, so is he.' "

"I know that that is a Scriptural statement, but does it hold true in every instance? I am sure that I have experienced things that I never thought about, and have thought things that I did not experience," said the professor.

"This seems so because the effect and action of thought is so little understood by mankind in general and because it often works unseen to the physical senses. But you may rest assured that each experience of life is the direct or indirect effect of thought, of your own thought or of those of others. In connection with this I will read you something from Science and Health, page 296, beginning with

the 31st line: 'Human belief is an autocrat, though not deserving its power. It says to mortals, "you are wretched!" and they become so; and nothing can change this state, until the belief changes. Human belief says, "You are happy!" and mortals are so; and no circumstance can alter the situation, until the belief on this subject changes. Human belief says to mortals, "You are sick!" and this testimony manifests itself on the body as sickness.' These statements are so manifestly true to the student of Christian Science that I wonder how it was that I did not realize all this long before," said Mr. Williams.

CHAPTER X.

THE SCHOOLMASTER.

The three friends sat silent for a moment after Mr. Williams stopped talking. Then Mr. Cornelius said:

"But I cannot see how human belief, that is, the beliefs of others, can effect me."

"The belief of others becomes your belief by adoption through conscious or unconscious acceptance."

"Oh, I understand now. Then, later, this belief is manifested on my body as a bodily condition," said Mr. Cornelius.

"Yes. A lie, a false belief—your own, or that of another—has only one way in which it can in any considerable degree be manifested or embodied, and that is to be *accepted* by some individual consciousness. For instance, the malicious thought of another, or some evil suggestion, might knock at your mental door for admittance, unsensed at first by your con-

scious thought; but this knocking would soon show forth on your body as a discordant condition and would also disturb the harmony of your conscious thought. It is at this point that you have the power to exercise your dominion by continued acceptance or by rejection of the evil. If the evil is accepted it will manifest itself in some definite form of discord; if scientifically rejected, the discordant condition will cease. Therefore, to say that *'You are the arbiter of your own fate'* is absolutely correct; for you now know that, through Christian Science, you have the power to believe or not to believe, to accept or reject evil, as you choose. But you will be influenced in your believing according to your understanding, showing the great necessity of acquiring an understanding of Life as it really is, so that we may know what is true and what is not truth."

"I cannot accept your statement, that we are the arbiters of our own fate, for this would be taking the government out of God's hands," said Mr. Arnold.

"Still, you believe the Scripture, that 'God gave

man dominion,' and that you are bidden to 'Work out your own salvation.' If you are not the arbiter of your own fate, it would not be possible for you to work out your own salvation. Just stop and think calmly a moment of what I am going to say and see if I am not right. As long as there is any power that can govern you contrary to your own desires, you are not free, but a slave, being under the bondage of the power that is governing you. *Working out your salvation is the process of escaping from the bondage of ignorance and evil through acquiring understanding of the truth.* You can see at a glance that if you are to work out your own salvation you must be capable of acquiring dominion, and so, in the long run, you are surely the arbiter of your own fate. Don't make the mistake of thinking of yourself as a fleshly body, with a brain that can think; for this is not the real you. Really, *you* are a mental being. It is this belief of a fleshly body, with a brain as the seat of thought, that is the 'autocrat' that is governing you at present, and causing all the trouble, but this human autocrat governs not by divine might or the power

of right, but merely by the consent of the governed, through false teaching. Human belief, erring thought, was not given dominion, but right thought always has had it, and it cannot be lost or taken from right thought. The new idea or infantile consciousness, as it unfolds, is unintentionally mistaught by its parents and human society generally on many points as to the real facts of being, and later, when it should more largely take the reins of government into its own hands (that is, think and act for itself), from force of habit, it follows the leadings of others without questioning as to whether they are right or wrong, thus unconsciously, to a great extent, shirking the responsibility of self-government (right thinking), and when this false method leads to trouble, it is a case of the blind leading the blind; that is, those who have not the understanding of God leading their trusting followers into the same ditch. Even then, instead of striving to discover why it so happens that it is in trouble, it lays the blame for its own shortcomings on the shoulders of everybody and everything, even God, the infinite perfection, being

blamed; whereas it should have looked into its own manner of thinking and doing, and then corrected that which it found incorrect. To show that I am right in my conclusions, I will quote again from Science and Health, page 296, beginning with line 4. 'Progress is born of experience. It is the ripening of mortal man, through which the mortal is dropped for the immortal. Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self. The old man must be put off.' I had read these statements many times before I became aware of the veritable mine of information and instruction which they contain, and after a careful study of them I was so wonderfully enlightened that I have frequently pointed out to others what I gleaned from them, and will give you a little insight as to what they mean to me. For instance, the statement 'progress is born of experience.' We all agree to this statement, but our agreement is with regard to material progress, whereas, I am sure Mrs. Eddy was telling us that through what we experience in the

living of this life, if we are careful to learn the lesson behind each experience, we progress toward that perfect Life which is the real and eternal. This statement, according to my thought, is in accord with Paul, when he writes: 'Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise. Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world, but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the

law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?' These words of Paul are found in the third and fourth chapters of Galatians. It is as though Paul had said: This world is the schoolmaster that leads me to Christ; that is, this present state of life is the school of experience in which we progress toward Truth through these very experiences. Mrs. Eddy's next statement is, 'It is the ripening of mortal man, through which the mortal is dropped for the immortal.' Mortal man, then, is an immature or infantile mode or state of mind, not yet in a completed state, neither does the mortal become im-

mortal, but the ripening or maturing is from within out. It is becoming conscious of the real or perfect self, thereby loosing or dropping previous misconceptions as to reality. The belief or wrong thought does not become right, but is put off, dropped, and the true idea or thought is taken on and guides thereafter. The next statement is: 'Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self.' The immature or mortal consciousness does not end with this plane of existence, death, so-called, being merely a belief, a transition from one state or plane of consciousness to another, and that which has not been learned in this (earth's) preparatory school must be learned on some future plane; but those who learn it here will not need to go through another transition, and are those upon whom the second death hath no power, there being no further necessity for it. The latter part of the statement, that 'suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self,' is in exact accord with divine

justice. This is a mental world and life is mental. Therefore, through Science (knowing, understanding) we live or have life. Our life must necessarily be a belief state until we actually know what Life, God, and living, individual conscious man, really is. Then, and not till then, shall we have attained a state of being which is perfect, changeless, immortal. In arriving at this state, we are of necessity compelled to cast off all mere belief, opinion, or supposition, which can be accomplished only through becoming conscious of the real. If suffering did not follow wrong or erroneous thinking, we should continue in this wrong path and never arrive at Truth or the perfect state of Mind, which is life eternal, as there would be nothing to tell us that we were wrong. Therefore suffering, in a way, is a mentor, a series of guide posts placed along the way, not that suffering is necessary to perfection, but to turn us back from error—and when suffering is encountered, it is as though God had spoken, saying, 'Stop! Take time to think. You are in the wrong path. You must retrace your steps, for you have erred in your

conclusions.' That is why the Bible often states or implies that God punishes, whereas, in reality, it is the eternal right excluding wrong from harmony and remanding error to punish itself. Therefore suffering, being the direct effect of wrong thought, will, and must continue until we know the truth, which sets us free; for if we really know the truth we shall cease to indulge in wrong thought. When all illusions or mere theories or beliefs have been cast from our consciousness and been replaced with truth, the wisdom of God, then the real self is found according to Mrs. Eddy's statement, page 58, Unity of Good, that, 'The Scientific man and his Maker are here; and you would be none other than this man, if you would subordinate the fleshly perceptions to the spiritual sense and source of being.' You will now be able to perceive, from what I have said, that it is Truth realized, known, understood, that is the power that regenerates, saves, heals, makes whole. Therefore Truth, known, is the saving Christ, the healer, the way, the resurrection, and the eternal life. How true are the words of Jesus, and yet how

little understood, when he says, 'Ye shall know the truth and the truth shall make you free.' Not a believing on God or in God, Truth, Christ, but an actual knowing of Truth, God, a full understanding of what Life, God, really is. Jesus' statement to my thought means: You must know the Truth, God, yourself. There is no other way that you can actually become and stay free. Knowing this, it were folly to linger by the wayside, for the sooner we are on our way, and the more steadfastly we persevere in right doing, the sooner we shall ripen into the full stature of Christ."

CHAPTER XI.

THE COMPROMISE.

It was in the early evening of what was thought to be their last night on the ship. Mr. Williams and his wife were sitting in the glorious light of a full moon. They had been talking of what had been gained in understanding by themselves during the trip. Mr. Williams had expressed himself satisfied with what had been accomplished, and had pointed out to his wife the fact that they had started at least three in the right direction for all three had stated that they wished to be recommended as worthy and ready for "The Sickle" as soon as they arrived ashore. Mr. Williams happening to turn around, saw Walter slowly walking along the deck as though he were looking for some one. So Mr. Williams stood up, and instantly Walter recognized

him and walked rapidly to him. As soon as he was seated he said: "Father, congratulate me, I have seen all concerned, even mother, and there has not been a dissenting voice."

Mr. Williams hid a smile as he answered: "You must explain yourself. You haven't told us the reason for congratulating you."

"Father, please stop teasing. You know very well what I have reference to."

"Oh, it's that, is it? Well I do congratulate you surely," said Mr. Williams as their hands met.

"And I also, Walter. You have my blessing and best wishes. Surely you have won a great prize in winning Gretchen."

"There is no mistake about that. Do you care to tell us more?" asked his father.

"There isn't much to tell, only that we are both very happy."

"Did Dr. Thompson say anything about setting the time?" said Mr. Williams. Again it took an effort to hide the smile that was in his heart, for he knew what was coming, having talked the matter all over

with Dr. and Mrs. Thompson unbeknown to the young folks.

"Yes, we talked of the time," and there was a sad ring to Walter's voice, "but Dr. Thompson wasn't quite as heartless as you, for he only said two or three years, while you said four or five. We will wait if you all think best, but it's a long time."

"You remember, Walter, that I also said that we might be able to compromise on the time. Now when did you and Gretchen think it best?"

"Next October, just as soon after our arrival home as we could get things ready."

"Why wait so long? Why not call in Rev. Mr. Arnold this evening, and have it all over with, and then you could call this your wedding trip," said Mr. Williams, laughing softly.

"Now father, please don't tease, for really this is no joking matter with me."

"Very well. I thought four or five years. Dr. Thompson thought two or three years, and you thought two or three months. Now if it is agreeable to you, we will say, sometime next spring. This

will give you time to go through class and get partly established as a practitioner. How does that suit you?"

"Oh I am so delighted. I was beginning to think that two years was perhaps the shortest time that you would agree to. But, father, you won't object, if Gretchen and I pray for an early spring, will you?"

Mr. and Mrs. Williams laughed heartily, and Mr. Williams said, "No, and for your sake I hope that your prayer will be answered."

"I must go now, as I promised to return at once and acquaint Gretchen with the news, good or bad," said Walter.

As Walter arose to go, his father said: "It will be well, Walter, if in the future you remember that there is only one kind of news, and that is always good news."

"I forgot, father. My anxiety overmastered me."

"Anxiety is a tool of the evil one. Don't give him a chance to use it again," said Mr. Williams.

"I will remember. Good bye."

Mr. Williams and his good wife were happy.

They had watched the growing affection of Walter for Gretchen, and after a quiet talk with Dr. Thompson and wife, in which they were told that the Thompsons wished for no better son-in-law than Walter, both families allowed things to move along in a natural way. Now that all were satisfied it made them feel very grateful, and they spent the remainder of the evening in happy conversation in regard to the future of the young folks.

CHAPTER XII.

THE ARBITER.

The morning following the engagement of Walter and Gretchen, the lesson was read as usual, and after it was finished, the professor and his friends were told of the engagement. They all congratulated Walter and Gretchen heartily, and Mr. Cornelius made a little speech in which he thanked both Walter and Gretchen, as well as Dr. Thompson and his wife, for all the help they had given them, but not one word of thanks or praise to Mr. and Mrs. Williams. Mr. Williams and the others noticed the omission, but no one remarked about it. Mr. Williams and his wife felt hurt for a moment, but through their understanding of Science they soon overcame this temptation. A little later, the professor told them that he had been to see the captain and had been informed

that it was expected that they would land that night, and therefore he knew that this was their last lesson together on board ship, and perhaps for some time to come, as the two parties would take different routes on the morrow, for which he was truly sorry. The professor also said that Mr. Williams' statement, that if they would study Science with him and his party they would wish the trip several times as long, had been proven fully true. And now as a last favor he wished Mr. Williams would give them one more talk on Christian Science this morning, as no doubt the afternoon would be much taken up with preparations to disembark; and whereas, heretofore, he and his friends had, in a sense, selected the subjects of the talks by their questions, to-day he wished Mr. Williams to select the subject that he thought would be most beneficial to them. All sense of being hurt had already passed from Mr. Williams, and by the time the professor stopped speaking he had ceased to think of the slight by thinking that here was one more chance to sow good seed, and also water the seed that he had planted before, so he addressed the

friends made on the trip as follows: "Gentlemen, the subject of Christian Science is so vast, and there are so many helpful things in it, that I am almost at a loss what to say. The ability to heal ourselves and others of physical ills is a great accomplishment; to have such a grasp upon the subject as to be able at the same time to show others how to heal themselves is still greater; but to have risen to such mental stature that you have the patience, wisdom, charity, and all-compelling love which are necessary to the healing of sin, this is the greatest of all. To be able to work unswervingly and without any diminishing of effort for the inebriate who has fallen back and offended even more times than the scriptural seventy times seven, with the same loving kindness and counsel that you would exercise toward a favorite son, is to have the true spirit of Christ. The healing of the sick and the regeneration of the sinner are the visible signs that always follow the efforts of the healer, who heals through Truth and Love. I know that most of those who turn to this Science think they are more in need of physical healing than of

moral cleansing; but as a rule, it is moral cleansing that produces physical healing, though it is not commonly so understood. I know from my own experience that you gentlemen would like to be able, not only to heal yourselves as occasion arises, but also to heal other sufferers who cross your pathway of the many ills that humanity seems heir to; so I will first talk on this phase of Christian Science. Many students of this Science go to work blindly, at least at first, and because even blind faith works wonderful cures, success follows their efforts, for a time. If the faith is strongly grounded, the effort of the healer is uniformly successful, but this very success is the undoing of blind faith, for it makes the practitioner careless, and also, as time goes on, his exuberant feeling of thankfulness gradually cools until there comes a case of sickness that he has doubt about healing, and so the case is not healed. This tends to further diminish his faith, and the result is more failure, until all faith is gone, and with it the ability to heal through faith. Some, through blind faith, heal themselves and others for a time, but this is merely

one belief overcoming another, and is not Christian Science or healing through the enlightenment of the understanding. All who jump to the top of the mount through blind faith in this, that or the other method or thing, later find that they cannot hold their exalted position continuously. Understanding, however, brings with it an absolute and unshakable faith, and then the healing signs follow steadily. Christian Science is then demonstrated without any sense of guessing or doubt of the outcome, because understanding reveals the process to be infallible. Most beginners in this Science, when afflicted with a seeming ailment, start blindly to work, doing that which they have been told to do, and if their faith in the method, or in those who told them what to do, is greater than their belief in the reality of their ailment, they are relieved of their distress; but if, on the contrary, the belief in the reality of their disease is greater than their faith in these methods or their adviser, they get no relief, for blind faith is merely belief. Mrs. Eddy clearly points out that human belief (blind belief), whether it be in regard to sickness or health, is an

'autocrat,' not deserving its seeming power of producing its results in the body regardless of right or wrong. This is not Science. Science is actual knowing of truth, reality, and never fluctuates. The better way for the beginner, when he is seemingly afflicted, is to ask himself a few questions. For instance: What is this seeming pain? What is its cause? Calling to remembrance what he has read in his text-book, he must answer himself after this manner. This seeming discord cannot be in nor of the body. The body cannot feel, and without the ability to feel, it can sense no pain. Having realized this point clearly, he answers his next question. The cause of this trouble must be mental and this pain that I seem to sense in the body is merely the reflection or externalization of the mental cause. Having arrived at this point, he should ask himself the further question. Is this mental cause in conformity with Life, God, Good, eternal harmony? The answer must be, No, as is evidenced by its externalization or embodiment, which is discordant. Its quality shows it to be a belief, a supposition, as it has not the

quality of truth, harmony, and good in it, and these qualities are all that are real and eternal.

"How did I become possessed of this seeming pain? I allowed a belief to control my thought.

"What must I do to be rid of this erroneous belief and its manifestations or externalization? I must think truly, that is, in accordance with truth. I must remember Shakespere's words, which my leader endorses, that 'there is nothing good or bad but thinking makes it so.' Therefore, I must change my thinking and cease to think of this belief as real, and realize (make real to my senses) that good, harmony and truth are the all of life. I must know that intelligence governs, and not belief, as there is no substance or power in a belief. I must take possession of my body, and govern it with right thought,—that is, thoughts of perfection, of Life, of Truth, of Love. I must remember that I am not the helpless victim of disease, for God gave man dominion. I know I can think, and through correct thought I have dominion.

"Why am I asking myself all these questions? To

recall to my consciousness the true state of being, which consists of a perfect God, Cause, Mind, and a perfect man, idea, effect.

"How will this help me? It displaces my former false material sense with the true or spiritual sense.

"What is the result? My body and its actions are the showing forth or embodiment of thought, and they must of necessity show forth the mental change produced by Truth in my consciousness.

"What change has taken place through these questions and answers? My former thought was that pain was a real condition of life and that I was its helpless victim, and therefore not able to overcome or destroy this seeming pain; whereas I now realize that pain is merely a belief, with no power to control me or manifest itself on my body contrary to my understanding of God. It is a mere illusion of the senses which I, through my ignorance of the truth, allowed to become a conviction, thereby, in the seeming, giving it the same power as truth or reality.

"When will the pain cease, and the harmonious or

true condition manifest itself? It will cease or it will gradually diminish in the same ratio that I gain a conviction of truth, a conviction of the absolute perfection of Mind and its idea, perfect God and perfect man; that is, in the same ratio that I am fully pursuaded in my own mind of the truth that I am thinking. I will give you an illustration from our present life, to make clear to you the action of the mental process through which we arrive at beliefs and the way the body responds, through embodying or expressing these beliefs, and also how through the alterative effect of truth or understanding they are destroyed with their accompanying appearances or effect.

"A man goes from a dry climate to a wet or damp climate. He arrives feeling sound and well, knowing nothing of the common belief about malaria or swamp fever, and for the time being he is not subject to these conditions. In a few days or weeks he becomes acquainted with the natives, and in his conversation tells that he is a new arrival. At once he is told to be on his guard against the dreaded

swamp fever and that nearly every new-comer suffers with it. Perhaps he is told the symptoms, and the many deaths that have occurred. If the new-comer is one who is fearful of disease or is easily impressed by what he is told, he begins to watch for the symptoms which have been described to him, and by this very watching, he may make real to his consciousness these symptoms and, consequently, may begin to sense them in the body, for the body, as I have said before, is the externalization of thought. Soon he thinks to himself: Yes, I am getting the fever, and when this belief has arrived at the point of conviction his body shows this conviction as the fever with all its attending symptoms. Whether he has a mild or severe attack may depend considerably on the depth of his conviction and fear, and if his thought is that it will terminate fatally, it is more likely to do so.

"Another prolific source of disease is general mortal belief with its so-called laws of disease and matter. The general beliefs of mortal mind often knock at the door of the individual consciousness, and if

they are admitted consciously or unconsciously, they may bring forth disease. Therefore, all should become acquainted with the teachings of Christian Science, so that when evil knocks they will know how to exclude the would-be disturber of God-given harmony.

"Another incident with which most are familiar will show how we act out our convictions. Having arrived at our bed chamber, we often stop to ask ourselves the question, Did I put out the light in the parlor? or, Did I lock the front door? After a moment's thought, we arrive at the conviction that we left the light burning or the hall door unlocked. We now act upon this conviction and go downstairs to find that the light is out and the door locked, showing our conviction to have been wrong, but still it mastered our thought and we acted out the conviction. Now note how knowing or understanding the truth frees us. After coming back from investigating, and having found the light out and the door locked, the wife says: 'I think you left the door unlocked.' We smile and answer: 'No, it

is locked.' The wife says: 'I am sure it is unlocked, for it was not locked when I came to bed, and I have not heard you lock it since.' We answer again from the standpoint of knowing: 'No, it is locked.' She asks: 'What makes you so sure?' You then tell her of having gone the second time to investigate. Note how steadfast is the mental attitude when backed by the known truth.

"In the fever case, it is the same. Were the newcomer a thorough Christian Scientist, one who knows, he would be in such a mental position as the man after he had investigated and found the door locked; for the Scientist, being aware, through right knowledge of God as all-power and omnipresence, that neither climate, locality, nor disease has the power to make him manifest fever so long as he abides in this knowledge, would merely smile and say to the person who told him to be careful of the fever, 'I have no fear of fever,' and inaudibly he would know that his Saviour, Christ-Truth, is ever at hand to destroy the suggestions of ignorance and false belief.

"That what I have said is correct and in full accord with Mrs. Eddy's teachings can readily be seen by calling to mind that she says that 'you are the arbiter of your own fate,' and that you can experience no effect but that which comes from your own thought or the thought of others. Knowing truth brings the king and kingdom within your own consciousness, and is in full accord with the statement of Jesus that 'the kingdom of heaven is within you.' Job's statement that 'As a man thinketh in his heart, so is he, is in full accord with Mrs. Eddy's statement that 'You are the arbiter of your own fate.' And what else than this same meaning can be taken from Shakespeare's statement that 'There is nothing either good or bad but *thinking* makes it so'?

"There is nothing supernatural in these statements—just plain common sense, if we will only remember that *thought is causative.* Since coming into Christian Science I have wondered at my lack of comprehension, and also at the lack of the rest of humanity, in that they do not seem to understand

that the individual body is merely the visible correspondent to each individual consciousness.

"At present the body seems material, to correspond to our material mode of thought, made so, in the seeming, by the material quality of our own and general human belief. This is the natural man, 'of the earth, earthy,' as Paul states it. Later, when we have fully comprehended the truth that Mind is all, and that being is mental instead of material, the old man, the earthy or material thought, will have been put off and the true mental or spiritual thought will have been put on, and then the real man will appear and be seen to be the true image and likeness of God, of which Paul speaks in the fifteenth chapter of First Corinthians: *'And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven.'*

"Through error in comprehending, we call the

mental state a physical state. In Science and Health, page 411, lines 23 and 24, Mrs. Eddy writes: 'Disease is an image of thought externalized. The mental state is called a material state. Whatever is cherished in mortal mind as a physical condition is imaged forth on the body.' We think the trouble resides in the so-called material body, when it is the mental state or thinking that is at fault.

"For the purpose of further enlightenment, let us suppose that some one had constructed a mental mirror, that is, a mirror that would reflect our thoughts, in all their detail, as to color, action, form and feeling. Now, let a man stand before this mirror who is in the habit of thinking sickness and deformity. The mental mirror would reflect sickness and would outline deformity. Now change the thoughts of this man before the mirror to perfect thought, that is, thoughts in conformity with reality, perfection, Principle, or Life as it really is. The mirror would change its reflection to health and perfect outline; and whereas the mirror at first reflected the untrue or unreal condition of life, it would

now be reflecting the real and harmonious condition of Life, God, and this true image and likeness would be the true man, that is, the true manifestation of God, perfect Mind.

"The untrue, unreal reflection and form first spoken of is like the mortal, material man we see, or the false image of God, Mind; while the true or real reflection would be the spiritual man, the true likeness of Mind, God, and is 'the Lord from heaven,' as Paul states.

"Now think of your own body as a mental mirror which ever shows forth the color, action and feeling of your thinking, the changes taking place in the body tending to reflect or reproduce the changes going on in your thought, the body showing forth or externalizing the controlling thought or convictions arrived at. In arriving at convictions we are more or less influenced by general human belief and the so-called laws of matter. The miasma of mortal mind, in general, also produces an unconscious influence and needs to be taken into account, but when a conviction is reached it will be externalized, even

though we speak contrary to it. For instance, I could say with the lips: 'I am well,' but if the heart or conviction says 'I am sick,' the body will externalize the conviction, 'I am sick,' and not the mere words, 'I am well.' This emphasizes the great need of knowing God, Life, reality, so that our convictions will be on the side of truth."

Mr. Williams now hesitated a moment in his talk, then continued, "I have said enough. The rest you must learn by putting into practice that which you know."

There was a moment of silence. Then all three of the gentlemen started to thank Mr. Williams at the same time. Then Mr. Cornelius said, "I think it were better if we allow the professor to act as spokesman." The professor, taking the cue, arose and addressed Mr. Williams and his good wife, and gave them a talk which was so full of gratitude and thanks that tears were in the eyes of all. He spoke of his many years of fruitless search for a God that he could know and love, of his skepticism concerning Christian Science, and of the patience of all the

Williams party. He ended by handing Mr. Williams a small package neatly wrapped, on which was written: "With loving gratitude to Mr. and Mrs. Williams." Across the corner was also written: "Not to be opened until three days after landing."

Mr. Williams tried to respond, but in the midst of his talk broke completely down and wept for joy. Walter, coming to the rescue, with a few choice words asked all to visit them the coming Spring, stating that they knew for what purpose.

The landing was made that evening, and on the third evening thereafter Mr. Williams, in the presence of all of his little party, opened the package. It contained a note of thanks, and stated that they had made up the parcel in package form and had requested a delay of three days in opening it to allow the professor and his friends time to get far enough away so that Mr. Williams could not return the gift. The parcel contained a check of large denomination from the professor, who was a very wealthy man, a substantial check from Mr. Cornelius, and a hundred dollar bill with a note from Mr. Arnold deploring

the fact that he was not able to give more, as he felt that what he had learned was worth even more than he could ever hope to pay for.

As Mr. Williams sensed the munificence of the gift, he said: "Truly, the words of the professor were eloquent, but his deed and the deeds of his companions speak louder than words."

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It was while prayerfully meditating on this parable that this grand truth was disclosed to the author.

In the parable of the sower, Jesus told the ***what,*** the ***why*** and the ***when*** of spiritual healing. He told ***what*** heals and under ***what*** conditions. He told ***why*** some are healed and ***why*** some are not, and also ***when*** healing will take place.

Wishing to impart to others the light that has come to me with regard to the meaning of the parable, I have written this simple little story, "The Sower, The Seed, The Soil," in which is set forth my interpretation of the parable.—THE AUTHOR.

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